THE MESSENGER.

PUBLISHED EVERY TWO WEEKS BY THE

NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"The fineness and strength essential to our best being, and to make us do our best work, come by the hammer and the fire, by the thorn in the flesh, the trouble and pain in our life; which may act in us as the fire acts in the iron, welding the fibre afresh." *Robert Collyer.*

ORSON D. ROMNEY, Mission President T. J. TINGEY JR., Editor

Vol. VI WEDNESDAY, JAN. 31, 1912. No. 1

"WHAT IS MAN THAT THOU ART MINDFUL OF HIM?"

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." (Gen. 1:1,2). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7).

Man in his vain endeavor to solve the mystery of life has scanned the realm of human research to find out God, and the laws by which He brought this great world into existence. That this effort has been futile is evident from some of the palpable absurdities that are frequently advanced, such as the theory that there is only one true and living God, without body, parts or passions, consisting of three persons, Father, Son, and Holy Ghost; also that he created all things from nothing which is the negative of all existence. It is strange that such inconsistent ideas should find place in the mind of anyone. There are facts that none of us are fully capable of comprehending concerning this great mystery; but at any rate we are, by the light of truth revealed from God, able to reject such absurd doctrine and accept something that will be more consistent with common reason.

I cannot conceive of a time when there was not infinite space,

together with intelligence and matter. Man's consciousness perceives the existence of himself and others of his kind, also the earth he inhabits. This axiom is undeniable, that from nothing, nothing is derived, so we are obliged to confess the eternal existence of something, for without it there never would have been any existence.

In contemplating the creation or organization of this stupendous universe, I perceive those self-existing elements possess intelligence to a greater or lesser degree, just as they had adapted themselves in the ladder of progression, because the very existence of all things is an indication of contrivance for a given purpose, and contrivance is a sure evidence of intelligence. The greatest intelligence, or the light of truth, which is the ability to know and understand all things, can only be attained by the process of progression. As previously intimated, these self-existing elements contain intelligence in varying degrees. Some having wisdom and power to design, eventually attained a state of perfection which undoubtedly consists of an intelligent spirit dwelling in a physical tabernacle of flesh and bone, animated with a fullness of the greatest of all elements—the Holy Spirit. This would imply a fullness and completeness of all the attributes which constitute perfection. Such a class of beings can be called Gods, because they are the supreme ruling power over all other elements inferior to them. However, having been taught from birth, practically, to worship "Our Father which art in heaven," we will only consider one of these Divine personages.

Our existence demonstrates that wisdom inspires our Father in heaven to multiply His species. He finds a specific function for all the elements in the vast infinitude of space, so as a natural sequence, there would be innumerable spiritual beings begotten in His express image, and places of abode, with all other comforts, adapted to their needs. Having thus far a conception of God and some of His attributes, and the eternal existence of all elements, we may adequately grasp a solution of the problem which has perplexed the wise men of the ages. In the natural course of events the fit time arrived for the Omnipotent God to put in order some of the elements void of form and shape, so darkness was dispersed, water, earth and atmosphere were placed in their respective places. The sun in its refulgent glory dried and warmed the surface of the organized globe preparatory for the Great Planter to place upon it all forms of vegetable and animal life, rendering it habitable for His children, who were waiting for the next step necessary for their future progression. Out of the same

kind of material He organized tabernacles of flesh and bone for our first parents to come and perpetuate the race of mortal man, as that was one of the first commandments given, "To multiply and replenish the earth." This was in accordance with the plan of our Heavenly Father, that His spiritual children might have physical tabernacles as He had, so that they may all have a fullness of joy. Inherent in us all are germs of the attributes of our Father, which, if only developed, will advance, through the changes of progression, to the perfection of our Divine Parent. History and revelation give evidence of the actuality of Deity—that is, that He really is a personage of body, parts and passions, and that we are in His express image; hence we have the right to claim Him as our Father in heaven.

While contemplating this great work which has been accomplished, it would be improper to omit the name of Jesus Christ, the "Only Begotten of the Father," who was in the beginning with Him and "without Him was not anything made that was made." He was fore-ordained in the beginning to accomplish the great work of man's redemption. It was He who came into the world as the rest of us do, grew to manhood, rendered obedience to all the commandments given Him by the Father, established His kingdom upon the earth, died at the hands of wicked men, took His body from the grave and gained the victory over death, making it possible for all mankind to partake of a glorious resurrection and everlasting joy.

In conclusion, I say that man is a very insignificant and dependent creature. Every blessing he gets is from God; but by obedience to the gospel he is raised from the dead, filled with the celestial glory and obtains the perfecting attributes which entitle him to dwell eternally with God the Father and His Son Jesus Christ.

JOSEPH V. FORD, *in Millennial Star.*

THE GOSPEL—LAW.

God's established laws are instruments by which He rewards or punishes, now and forever. There can be nothing said or done that is not the effect or cause of some thing(not the ultimate but relative),for each effect of each cause is the cause of some effect, and this can be traced inductive or deductive reasoning the present conditions from past causes, and future events are prognosticated on this principle.

There is another principle involved which people who accept this as the truth sometimes overlook, "Like begets like," like

causes produce like effects. This applies to spiritual as well as temporal things, applied to the Gospel of Jesus Christ, the doctrine that he taught—which he said was not his but God's—will be found, to be natural and beautiful, showing how God our Heavenly Father (instead of personal supervision as is taught by some very good and pious people)is imminent only in the sense of natural law. His law, and that instead of effecting His principles by might as is popuarly believed, it will be found that everything is done by law.

Everything is predicated on law, so that when we speak of the Gospel of glad tidings of great joy, we could with perfect propriety say the law which Jesus revealed was glad tidings of great joy. Why? Because it is the plan, law, or system of laws which if followed (obeyed) makes for eternal life. And untill he tabernacled in in the flesh, so far as the world at large is concerned, was a mystery and still remains a mystery to a vast majority of socalled Christendom to this day; as witness the babel of interpretation of the plain statements made by the master. "Thomas saith unto him, Lord we know not whether thou goest, and how can we know the way. Jesus saith unto him, I am the way and the truth, and the life, no man cometh unto the Father, but by me. (John 14:5,6). "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself. And ye shall know the truth, and the truth shall make you free." (John 7: 17, and 8:32.)

It is plain that the way reffered to was the doctrine he taught which was the one way, the true way, to eternal life and that no man cometh to the Father but by this way. You can verify this by doing the will of the Father which is contained in the doctrine. Said he, and then "you shall know the truth and the truth shall make you free." In temporal matters we can only know anything by experience, by doing, and getting experience is the only way in spiritual also. There are many things which are in explicable in the visible world which we accept as truths (they are none the less true because we cannot explain them) and there can be no doubt, but they are based on perfect law, so also with some of the requirements of the Gospel law, one of which is baptism by immersion being "born of the water" as was Christ. We cannot explain why it is required of us, unless it is that something besides mere faith is required in all things. Faith being the first principle of the Gospel, but we do know that he said, "If ye love me ye will keep my commandments; and "ye are my friends if ye do whatsoever I command you." (John 15:14). And this is one of them: "And though he were a son, yet learned he obedience by the things

which he suffered and being made perfect (by experience) he became the author of eternal salvation into all them that obey him" (Heb. 5: 8, 9) which forces us to the conclusion that if it was required of Him, the Son to fulfil all righteousness, knowing as we do the purpose of baptism, (for remission of sins) how much more are we in need of it. "For all have sined and come short of the glory of God" (Rom.3:23). Now do we believe that the man called Jesus Christ was the Son of God? or do we only profess confession, and attend church from habit believing what pleases our fancy and rejecting what dont, because the whole matter hinges on this, "we must believe all things whatsoever he has commanded us.

Having faith in him as being the Son of God, we must believe in His commandments and believing put in practice and come to know for ourselves if it be true or not. If we believe that he died for us, let us love him for that, if for nothing else; then, as he said: "If ye love me keep my commandments" (John 14:15). "He that hath my commandments and keepeth them he it is that loveth me." But there is something else that he did besides laying down his life for the sins of the world (our inheritance from Father Adam) this indeed atoned —reconciles us to God, but he introduced the great gospel law, taught us how we could become citizens in the Kingdom of God and by obedience to the laws of the kingdom go on to perfection. Now these laws are spiritual laws, the first is faith. Paul defines faith as "the substance of things hoped for, the evidence of things not seen," this was a mystery but gradually we are coming to know that faith is the underlying principle of all action and can be cultivated and guided by knowledge and understanding (and vice versa) until man can eventually become as the Gods, knowing all things. Where without this principle and under the carnal law of Moses we were "kept under that law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ that we might be justified by faith." (Gal. 3:23,24). Faith in what? Why in something that we cannot comprehend with our finite senses, as by the law of Moses; faith in the saving power of love which we know extends beyond the grave, the kind of love that God manifested for us in the Gift of His only Begotten Son and the love of the Christ for humanity, (his brothers and sisters.) Exemplified in his voluntarily laying down his life on the altar of love, our purpose of which was the example they were to follow if necessary. "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend." (John 15:12,13) "Ye are my friends if ye do what-

soever I command you." This great principle of love the greatness of which can only be understood when we consider the love of a parent for its offspring a mother's love which will stop at nothing to shield or save her child from danger or suffering. A brother's love or sister's will cause him or her to brave death by fire or flood to go to the rescue, now if this kind of love can be extended to our friends—our enemies—(for is it not boundless like any others of the invisible attributes of Diety.) It cannot be defined, neither can electricity or light or etherial waves or heat, yet man has discovered how to utilize these invisible forces to further his purposes. Why can we not understand that we are only doing what Christ did for us, when we love each other, and use this great power, cultivate it, try to overcome everything of an opposite nature to love, charity? remembering that "love begets love" as light reflects light, and be willing as Christ was willing in great as well as little things to show our love for each other. He not only showed his great love by dying but in little menial things tried to make his disciples understand the power of love. In the washing of feet said he: "Ye call me master and Lord: and ye say well; for so I am. If then, your Lord and Master have washed your feet; ye also aught to wash one anothers feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them." (John 13;13-17.) "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) Now why can we not believe in Christ to the extent at least of having faith enough in what he said to try, (for if ye have faith as a grain of mustard seed, in spiritual matters it will be as effective as in temporal affairs) "Ye can do wonderful things and nothing shall be impossible to you." We can see what faith and works has done in the harnessing of the powerful invisible agency—Electricity—which was also a mystery until the eighteenth Century. How it is blessing the human family. The wonderful power it possesses, the energy, the heat, the light, and the end is not yet. So also is the Gospel of love of our Lord and Savior Jesus Christ the(invisible) "power of God unto Salvation to every one that believeth"(Rom. 1:16). For by grace (love) are ye saved through faith, and that (faith) not of yourselves, it (too) is the gift of God. (Eph. 2:8). Whereof I (Paul) was made a minister according to the gift of the grace of God *** unto me, who am less than the least of all Saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the

fellowship of the mystery which from the beginning of the world hath been hid in God *** according to the eternal purpose which he purposed in Christ Jesus our Lord, and this mystery is nothing more or less but "he that loveth his brother abideth in the light and there is none occasion of stumbling in him. "This then is the messenger which we have heard of him and declare unto you that God is light and in him is no darkness at all" (I John 1:5), "and hereby we do know that we know him if we keep his commandments" (I John 2:3) and this is the only way that we can know, "not as though I wrote a new commandment unto you, but that which we had from the beginning that we love one another." (II John 1:5). It is hardly fair to judge God by the interpretation the Apostate Churches place on the Bible (His word). But, "If ye fulfill the Royal law according to the scripture. Thou shalt love thy neighbor as thy self, ye do well." (James 2:8). For love is the key to the kingdom of heaven, and when we have learned to love each other as ourselves we have attained to the only heaven we will ever know here or hereafter, and to the extent—sincerity—of our love, to that extent will we be in heaven. So we can see that "The kingdom of God cometh not with observation, * * * for behold the kingdom of God is within you." (Luke 17: 20,21). "And it is easier for heaven and earth to pass than one tittle of the law to fail." (Luke 16:17). [TO BE CONTINUED].

We often hear it said that we should guard the weak spots in our natures, for there is where the enemy is likely to attack us; but have we ever thought that our supposed strongholds are sometimes just where we fail and are overcome?

The fact that we are on guard at the weak places, usually insures safety. We are on the alert to protect ourselves there, and the enemy knows it; but our strong side is left alone—depending wholly in its own strength and because of this self-assurance the strength may become a weakness and cause our overthrow.

Not neglecting our weak sides; let us also guard our strong points. *Liahona The Elders' Journal.*

WHAT MAKES A HOME?

What makes a home? Four walls of polished stone?
Or brick and mortar laid with nicest care?
Nay! Prison walls are made without as fair.
Within—look not within—corruption there
With ignorance and sin defiles the air.

What makes a home? 'Twere better far to roam
Unhoused than have a part in dainty halls,
Where rarest gems of art adorn the walls,
If there's no hearth-fire bright for poorest poor
Who linger in the night without the door.

What makes a home? 'Tis where the weary come
And lay their burdens down, assured of rest.
'Tis where we learn to know our dearest best;
Where little children play, blessing and blest—
Though walls of coarest clay enwarp the nest.

FANNY S. REEDER.

RELEASED MISSIONARIES.

The following named Elders have received honorably releases and sailed for home January 19, 1912, per s. s. Marama: H. H. Crouch, J. A. Meservy, M. F. Malin, A. Grant and A. Y. Stirling.

Elder Crouch labored in the Mission thirty-one months, the first year and two months was spent among the Maori people in Wairarapa. During this time he learned sufficient of the Maori language that he was qualified to edit the TE KAREKE our Maori paper, in this office he was highly successful.

Elder Malin was appointed to labor in Christchurch upon his arrival into New Zealand and continued there the whole of his time, two years and six months. The last year he acted as conference president and proved himself to be a faithful servant of the Lord.

The first year and nine months of Elder Grant's mission was spent in Otago conference, four months of which he acted as conference president. Last April he was appointed to teach the Maori school in Wairau. Elder Grant proved himself to be a strong defender of the Truths of Mormonism.

For two years and six months Elder Stirling has labored diligently to spread the truth in this land. Ten months he labored in the Bay of Island conference and was then transfered to Otago. Since April 1911 he has presided over that conference.

Elder Meservy has been in the mission two years. On arriving he was assigned to labor in the Wairau district, and since last May he has acted as conference president. He has shown himself to be an untiring servant of God.

The Elders, Saints and many friends join in wishing the returning Elders a *bon voyage*, and god-speed on their homeward journey; that they may always enjoy the Spirit of the Lord and be prospered in the land of Zion.

GOSPEL WORK BRINGS ADDED LOVE.

A few thoughts expressed by President Romney to Elders Crouch, Meservy, Malin, Grant and Stirling on the eve of their leaving for "Home, Sweet Home."

This occassion means more to us than merely saying a parting goodbye to those who have earned a release and are about to return home. For there has been a feeling of sympathy and love grow up between us as Elders and to those whom we have become acquainted with in this land, that we have not understood in life before. We may have been chums in school, friends on the farm, acquaintances in the little country villages, and had met each other possibly in our great cities before coming to this land, but the love of God had not touched our hearts as it has now, for we looked at things then as common placed, there little appreciation did we show to father, mother, brothers and sisters and to love our neighbors as ourselves that we did not feel, but since being here, this we have tasted, yet not perfectly lived so as to enjoy that great love of God which surpasseth all understanding. We can see through a glimmering light and feel by a half sensitive touch that spark of love in our hearts towards each other that we feel some day will fill the hearts of the Saints. We have only known each other but a short time, in some instances but a few months and yet there is a love in our hearts that cannot be found in any other persuit of life. It brings into our hearts an appreciation for home and an unbounded love for those whom we have left behind, so that when a release is given us we can hardly wait until the steamer's whistle is blown which signals a parting sound to those you leave behind. Yet as you look ahead and see on the shores of the other side of the great Pacific there are, waiting for you those who are entitled to your love and affection. Mothers who have loved you, fathers who have not forgotten you and sweethearts who have been true. So return in peace and with the plaudit of well done thou good and faithful servant.

BRANCH REPORT.

Thames:—It is with sorrow that we have to report the death of our dear friend, Harriet Helen Garner who passed to rest about 1:30 A. M. on Thursday, the 18th inst. after a very trying illness. Though her sickness was so severe, Miss Garner displayed throughout the true spirit of a Latter-day Saint, and we believe that her one regret was that she had not been baptized. Since her first acquaintance with the Church some few years ago, her whole life seemed to go with the work and to be guided thereby, and the interest she took in all things espoused by "Mormonism" convinces us that we have indeed parted with one whom we could call "Sister." Yet we have consolation in the thought that her suffering has been

alleviated by the only means possible, and that she is perhaps able to carry with her, spiritual strength to some who seek for light in the world beyond. The funeral services, at which Bro. C. E. Billman presided, commenced at 1:30 p.m. on Friday the 19th, at her late residence, Pahau St., by singing our deceased sister's favorite hymn, "Prayer is the Soul's sincere desire." Prayer was offered by Bro. C. E. Billman and the funeral hymn, "Rest, rest for the weary," was rendered with feeling. Elder T. J. Tingey then ably addressed those assembled on "The Resurrection" and the benediction was pronounced by Bro. William Osborne.

The services were resumed at the grave-side by singing, "I Need Thee Every Hour." Elder Tingey then thanked those who had helped and sympathized with Miss Garner in her late sickness and all who had shown their love for her by their presence at the funeral. The services were concluded by the dedication of the grave by Elder W. R. McKnight.

Two children have been blessed and two baptized since the advent of the New Year, and considering that the holiday season still holds sway our meetings are progressing favorably and in general a good feeling is manifest throughout the branch.

H. Osborne, Branch Secretary.

CONFERENCE REPORTS.

Auckland:—As it has been some time since a report of this conference was given, I feel as though the readers of The Messenger would be interested to know what is being done in this part of the New Zealand Mission.

There are now seven Elders laboring in Auckland and each feel well in preforming the labors required of him whether it be among the people or in the office.

Owing to the release of Elder H.H. Crouch our Mutual has been disorganized, and on Wednesday evening Jan. 17, at the suggestion of Pres. Romney the following officers were sustained: as President, Elder W. A. Dance with Elder E. A. Ricks and Sister Emma Ashmore as his first and second councelors respectively, and Sister Doris Mincher as Secretary. Also the vacancy in the Superintendency of the Sunday School, caused by Elder J. S. Matthews being transfered, was filled, Elder F. W. Halls being chosen as second councelor. Melbourne Romney was chosen a Secretary in the Sunday School. Elder I. B. Whitney was chosen as assistant chorister in the Auckland branch. Our organizations are now complete and our meetings of late have been very well

attended which affords encouragement to both the Elders and Saints.

We are pleased to welcome back to Auckland President Romney wife and daughter also Elder W.A. Dance who for some time have been visiting the Elders and Saints on the South Island and they report having had an enjoyable time. They also visited the Hawkes Bay District and inspected the Maori College, President Romney pronounced the work as being done in a satisfactory manner.

Five Elders who for the past two and a half years have been laboring in New Zealand, received at Elders Meeting Jan. 18, 1912, honorable releases and in addition to this Pres. Romney encouraged them to be as faithful and diligent in their Native Land as they had been in this.

We who remain, regret their going but they have filled honorable missions, and our prayers as well as the prayers of their loved ones at home we trust will not fall to the ground unanswered, but that they will safely return home to their dear ones who are anxiosuly waiting for them.

Praying God's choicest blessings upon all who strive to live a pure, honest, upright life, a life that comes from obeying the Doctrines of Jesus Christ.

IRA B. WHITNEY.

REPORT OF EUROPEAN WORK FOR DEC. 1911.

	No. of Elders	Families Visited with first tract	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meetings held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled.
Canterbury.	2	1104	355	290	850	7	0	5	0	0	130	420
Otago.	3	48	178	53	157	2	1	6	3	0	18	1820
Wellington.	3	258	110	99	180	2	0	3	0	0	39	1551
Wairau.	3	0	74	14	45	0	6	2	0	0	18	1101
Wairarapa.	2	38	11	62	73	3	4	6	0	0	15	1368
Manawatu.	2	No Report.										
Auckland	1	129	0	6	82	0	5	4	0	0	25	25
Gisborne.	2	612	13	30	558	1	0	7	0	0	108	492
Hamilton.	2	548	136	79	376	0	3	3	0	0	77	419

GOD IN ALL.

While passing through this vale of woe,
The wise man's counsel take;
In every step acknowledge God,
And Him thy refuge make.

If pleasure with enticing charms
Show her bewitching face,
Fly, fly to Him who ever proves
A sure abiding place.

If roses seem to strew thy way,
And cloudless skies appear—
Beware, a thorn may yet be found,
And storms may yet be near.

Proserity with gilded bait
May charm the gazing eye,
But while the hands reach out to seize
Danger and death are nigh.

It is when friends around us smile,
And earth her plenty lends,
That man is likely to forget
His God—his best of friends.

If thy Creator should be pleased
To use the chastening rod,
Acknowledge Him whom still thou'lt find
A promise-keeping God.

Acknowledge Him—a God of might,
Unlimited in power,
Who will, when earthly props shall fail,
Remain thy shield and tower.

Acknowledge Him—a God all-wise,
Faithful, and true, and just,
Who can extract from evil, good,
For those who in Him trust.

Acknowledge Him—a God of love,
Who, when this life is done,
Will raise the man that served Him here,
And seat him near His throne.

W.P. HOPKINS.

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CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"Truly a thinking man is the worst enemy the Prince of Darkness can have; every time such a one announces himself, I doubt not, there runs a shudder through the Nether Empire; and new emissaries are trained, with new tactics, to, if possible, entrap him, and hoodwink and handcuff him."

T. Carlyle.

ORSON D. ROMNEY, Mission President — T. J. TINGEY JR., Editor

Vol. VI — WEDNESDAY, FEB. 14, 1912. — No. 2

IS BELIEF SUFFICIENT?

During my stay in New Zealand of some two and one-half years, I have had in common with other Elders, an opportunity of conversing with many people and as far as my observation has went I believe the majority with whom I have come in contact, still hold to the long exploded theory of belief being sufficient to save and exalt a person in the Kingdom of God.

Indeed one finds some who are looked upon as the most intelligent people in the neighbor-hood, but who appear to let their ecstasy run away with their better judgment on this matter. A person may be intellectually enlightened upon many subjects but that by no means argues that upon the matter of religion their reason is considered authoritative for upon this subject alone there are many who allow prejudice to canker true, clear and forceful reasoning.

On the outset it appears they have some respectable passages to quote in support of their doctrine, but we only have to look into them a little closer to detect the shallowness of their contention. Still many are won over to the belief that the mere acceptance of the words, "Jesus Christ" is all that is required to be saved.

Let us take for instance a person whose only shield has been debauchery and whose refuge is vice, let him live under these conditions for a number of years then place them in an entirely different environment, place holiness where sin was rampart, transfer purity where demoralizing immorality once reigned, give truth for falsehood, in short place heavenly surroundings around him, where a few moments before, nothing but the exact opposite was experienced. Is that party enjoying life? No! Never! we must come to our condition upon natural principles, must be able to over come little by little, then when salvation comes it is what we have been working for, what we receive as the crown for our labors. Hence the aphorism, "We are saved no faster than we gain intelligence." In would be purgatory for any one to receive immediate salvation. We would feel strange, not knowing how to act as we should; indeed it reminds one of taking an African negro and placing him in the best conditions which exist on this earth, he is all out of place not knowing how to act. But take and educate that person along the lines which are going to constitue his everlasting pleasure and when a realization takes place it is real enjoyment, and he will not feel out of place.

Taking it from a Bibical aspect. In the first place we believe the passages quoted just as devoutely as our friends do, but we must insist to be allowed to throw the light of revelation upon them for perhaps it is a case of the letter killing but the spirit giving light.

Take the passage that is recorded in the 10th chapter of Rom. 9th verse for instance:

"That if thou shall confess with thy mouth the Lord Jesus Christ, and shall believe in thine heart that God hath raised him from the dead, thou shall be saved."

Let us analyze this passage for one would think by the amount of stress our friends place upon it that all other passages of scripture are mere secondary.

I ask what is the first requirement that this passage makes? To confess the "Lord Jesus Christ." Now what kind of a person would you call a being who would simply utter the words "Jesus Christ" and disregard His other teachings. A "hypocrite" is the best name that is found in the English language for such. This one item alone is the cause of turning many earnest seekers away from the truth. Taking the utterance of Christ into consideration, "That out of the abundance of the heart the mouth speaketh." For our basis we have explanation to the second part of this passage, for if a person believed in his heart that Christ was raised from

the dead he would believe that Jesus laid down a code of laws which would, if obeyed, save and exalt him in the presence of His Eternal Father, and to believe this an honest man would not profess something he did not practice, and as was mentioned before the result is the same that faith without works is dead. "Truth is Reason," but reason is not always truth.

One may ask: Do you think that God would allow so many of his children to pass from this world without leading them to a realization that the gospel was again upon the earth? I confess this is a rather big question for the finite to answer. In the first place this would seem rather perplexing if this mortal life was all that we were to enjoy and we did not have another opportunity of recieving or rejecting the gospel.

Now for the benefit of some who require more than mere generalization we might suggest a few causes after this, for this is the best we can do. But before we start we must remind our friends that the burden of proof rests upon themselves to a great extent for they must first prove that they are or were following in the footsteps of Jesus Christ. I fully realize that it would be preposterous even to suggest that this explanation touches every case, not by any means, there are are many others which are just as logical as this. Who knows if many of those people could live up to the gospel after they were once led to the light? It would be far better that they should never hear the gospel than to deny the Heavenly Gift after they had been made partakers of the Holy Ghost. We can depend upon it that if they were faithful and were searching after the "Truth" that they would be led into it. "Ask and ye shall receive, knock and it shall be opened unto you" is just as true today as it was then and what-ever be the cause the effect would be the same. If the cause be faithfulness to the light which has been given the the effect will be the bringing the person to the light, whether it shall be in this life or beyond the grave. Human beings are apt to look at all things from an earthly stand-point, never for one moment thinking that the salvation of the race is going on behind the veil just the same as it is here, except the vicarious work which can only be preformed by those who have their bodies.

Our friends believe obedience to be necessary other-wise if they do not, why do they continue to harangue the heathen when in many instances the unenlightened have not the opportunity to obey yet they believe in a God be it gold, wood, or stone. One may object and say why their belief is not recognized simply because they follow false Gods, do not believe in Jesus Christ, or many other things. Now for the sake of arguement let us ask, are the

sectarians placing their faith in the God who made heaven and earth, the seas and the fountains of water? If they are then where are the fruits of revelations, visions, healings, charity and plenty of like gifts which the primitive Saints were wont to enjoy; surely like begets like and the effect will follow the cause. Thereby we can draw one conclusion only and that is if their faith does not produce these effects it is false faith. Indeed how can it be otherwise, for he who is trying to reconcile the Gospel of Jesus Christ with the doctrine of "faith without works" is simply putting the works of God to naught or preaching hypocrisy in disguise.

What is work? It may be defined that work is action and action cannot be caused without the working of parts. So it matters not from which side you view the question, bibical or otherwise the result is the same. Whatever the action is, exercising faith or otherwise it is the working of faculties or attributes therefore the exercise of works.

ELDER A. Y. STIRLING.

PERSONALITY OF GOD.

In investigating the belief of the different sectarian churches of today concerning their belief in God, we find that they all (with few exceptions) believe in a God without body, parts, or passions; who sits on the top of a topless throne, who can be every where and anywhere present at the same time, who is so large that He fills all space and yet is so small that He can enter the heart of a child. Who can comprehend such a being? Isn't this contrary to the teachings of the Bible? We find in Genesis 1:26,27 where God says: "Let us make man in our own image; after our likeness * * * * * so God created man in His own image: male and female created He them."

Now isn't this the word of God? Did our friends read this? If so how could they derive such a preposterous idea? First let us refer to Revelation 22:19 which states: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Well it seems strange our friends missed both of these passages, they are written in the Bible as the words of God. Shall we say they added to or took away from the word of God? It is one of the two. We will again refer to Genesis 1:26, this says: "Let us create man after our own image." These are the words of God Him-self written in the Holy Bible and our friends tell us they believe in the

Bible. Could they believe in the Bible and yet sustain such an idea? I think not. God tells us in Genesis that He created man after His own image, now we know that we have a body, parts, and passions, so if we are the same image as God, He must have a body, parts and passions, if not He could not create us after his own image. Would it be possible to create one thing after the image of another if the other did not have an image? Why no it would be impossible. For instance if I was going to make a chair after the image of another, I must have another chair to pattern from; now isn't this reasonable. Could I make a chair after the image of another, if I did not have another chair to pattern after? Impossible. So it is with God, if He created man after His image He must have an image and if He has an image it is after the image of man.

Let us now consider Genesis 17th and 18th chapters, here it tells us that God appeared to Abraham and did eat and drink with him, now would it be possible for a spirit to eat and drink? Could a spirit that is invisible to mortal sight partake of food, and then pass out of sight? We know the food would still be visible, at least we would think so. This chapter also tells us that Abraham brought water and washed God's feet, could he wash God's feet if He didn't have any? Reason tells us that it would be impossible and yet our friends tell us they believe in the Bible. If so how could they gather such a theory from words as plain as these? Perhaps I can answer the above question by refering you to 2 Tim. 4 chapter verses 3 and 4 which is a prophecy of Paul in regards to the last days, this says: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned into fables." I think this answers our question. Our friends may ask: "What does John 4th chapter and 24verse mean?" Here John tells us God is a spirit and they that worship Him must worship Him in spirit and in truth. Now we learn from this quotation that it is not enough to worship Him in spirit only but we must worship Him also in "Truth," so in order to worship Him in truth we must know the truth. The Bible tells us God has a body so it must be the truth, we also have the testimony of men who have seen God face to face; so who shall we believe, God and his Holy Prophets or man of today?

I will point out a few men who have seen God and bear witness that He has a body. First we have Adam, he walked and talked with God in the garden of Eden; then we have Abraham,

the Bible tells us God appeared to him and did eat and drink with him; next we find Jacob wrestling with God; latter in the Bible times we are told that Moses, Aaron, Nadab, Abihu and seventy of the Elders went up to the mountain and talked with God face to face. So I could name a dozen more down till the time the Church of Jesus Christ was taken from the earth, while in these last days of the "dispensation of the fullness of times" we have the Father and Son appearing to Joseph Smith and again establishing the only true church upon the earth: "The Church of Jesus Christ of Latter-day Saints." ELDER E. A. RICKS.

THE GOSPEL - LAW.

[CONCLUDED]

Now in order to prove whether he spoke of himself or whether it is a law, natural and reasonable as any other of God's laws it will be necessary to connect up with the system, "get on the line," be initiated, comply with that other law, be "Borne of the water and of the spirit," "Verily, Verily I say unto you, except a man be born of water (baptized) and of the spirit he cannot enter the Kingdom of God." (John 3: 25). Before he is in a position to judge as to the truth or falsity of the law, for an individual who selfishly withdraws himself from his fellow men and uses his talents for personal gain and agrandizement, (carnal things) can never enjoy a demonstration of the spirit and power of this Gospel of the Son of God (love). He must associate with people who are willing to assist each other in every way possible, amongst whom to be great is to serve, and then he will know for it is through the sense of feeling that spiritual things are received, and above all he must know that the Lord our God is one Lord. "And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; this is the first commandment, and the second is like unto it, namely this: Thou shalt love thy neighbor as thyself; there is none other commadment greater than this." (Mark 12: 28.29, 30,31). Why are there none greater than these? Simply because "all the law is fulfiled in one word, Love." (Gal. 5:14) All the promises are predicated on the observance of the Gospel of love, for no one willfully injures himself nor would he in anyway injure his neigbor whom he loves as himself, and loving God and knowing Him to be a jealous God he will worship no other God, Saints, bones nor images but the God of our Fathers that liveth for ever, the creator of all things. "And this commandmant have we from Him, that he who loveth God, love his brother also."

1 John 4:21. This it would seem is the mystery; "Even the hidden wisdom which God ordained before the world unto our glory," (1 Cor. 2:7) and which made Jesus rejoice in Spirit and say: "I thank thee O Father, Lord of heaven and earth that thou hast hid these things from the wise and prudent and have revealed them unto babies." Luke 10:21. When the seventy returned again with joy saying: "Lord, even the devils are subject unto us through thy name." They had been out on a mission of love, and even the devils could not resist them when they used his name, he bore witness to the truth of this, and informed them of other things they could do with the power which he gave them, "I beheld Satan as lightning fall from heaven" said he, "Behold I give unto you the power to tread on serpents, and scorpions, and over all the power of the enemy of truth." Luke 10: 18-19. Nothing can resist the power of love. There can be no question but that love is the burden of the Gospel message. (Read 1st Cor. 13th Chapter). It is the only way by which humanity can come into harmony as was so earnestly desired and prayed for by the master, "That they all may be one as thou Father art in me and I in thee," St. John 17:21 which would if realized usher in the much hoped and prayed for: "Thy kingdom come on earth as it is in heaven." All Christendom seem to have faith. "But wilt thou know, O vain man, that faith without works is dead?," James 2:20 in spiritual as in temporal, cease to divide and multiply sects and doctrine and let us work for the spread of the Gospel of love "the Brotherhood of man and the Fatherhood of God," and come to a "unity of the faith" in the Gospel of love, as has been revealed through the Prophet Joseph Smith in our day and become a citizen in the kingdom of God, and enjoy the comforting influence of the Holy Ghost, as did the former day saints, with all the blessings and privileges pertaining to citizenship. Forgetting the darkness, error, confusion, despair, mystery, ritual, and what not. Not fearing a little persecution knowing it to be the natural law, as "all that will live Godly will suffer persecution" 2 Tim. 3: 12 "and it shall turn to you as a testimony" Luke 21:13 when "ye shall be hated of all men for my name sake," Luke 21:17 for we are assured that truth is not opposed to truth, but error is, and always will be fiction, as there has always been "for so persecuted they the Prophets (and the apostles and the saints) which were before you" Matt. 5: 12. All of the great reformers had a message of one kind or another, which was calculated to show a system of philosophy or ethics for the betterment of the human family and all contained more or less truth. The Gospel of the

Lord Jesus Christ: faith in God the Eeternal Father (that He really exists) and in His only begotten Son. That a reward awaits those who diligently seek the Father through the son(to be obtained in this as well as in the life to come). Hope that by the grace(love) of God,whereby he showed us by the unspeakable gift of His beloved son whom he loved and who loved the Father with, to us, an incomprehensible affection, an example of charity, self sacrifice, emulated in turn by the son in his beautiful life of service, a labor of love throughout, to be crowned by his voluntarily laying down his life for his friends, "greater love hath no man than this." That we by walking in his footsteps are ushered into the kingdom which he proclaimed was at hand and by fighting a good fight, keeping this faith which means obeying the commandments we may confidently expect to come where he is because "like begets like." The Gospel is the most comprehensive and satisfying of all, comprehensive because it is simple, not in word but in power "an invisible power it is true, but one which all can understand; satisfying because by obeying it you feel and realize the power of love, and the influence of that holy spirit which leads into all truth, and you enjoy "the peace of God which passeth all understanding." Phil. 4:7. "For the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost." Rom. 14:17. Thus we see "cause and effect" applies to things spiritual as well as temporal. Faith ceases to be faith when we know, therefore if faith is to be of any use, it must reach out again into the unknown, and our love of God and our fellow man prompts us to "keep the commandments which He has given us;" "Love one another;" "Cease to do evil, learn to do well;" "Over come evil with good" in fact to observe all things whatsoever he commanded" because we know by experience what the effect will be, by obedience we have faith that love is the power which God has instituted whereby man is to obtain salvation and exaltation in God's kingdom of love. This being true our heaven will depend entirely on our capacity to love and this again on how and what we love, which in turn must rely on knowledge and intelligence which are ours for the effort, the more we obtain the more we become like our Father in heaven which is the goal we are striving for, could there be anything greater? And considering that we have an eternity ahead of us, would we be satisfied with less? Certainly we must work out our own salvation. "Not one jot or title of the law shall fail," cannot fail, all must be fulfilled ere we can hope to obtain the glory promised the faithful. The glory of heaven overcome—there can be no other—for an unearned crown has no value, we must merrit

to enjoy. This would seem to do away with the idea that "Jesus did it all" and "come and be saved tonight," and the "sudden death, sudden glory" doctrine fades away like a mist but they are the vagaries of men. ELDER M. M. JOHNSON.

A LETTER WRITTEN BY SISTER ROMNEY TO FRIENDS AT HOME.

I desire to wish you a Merry Christmas and a Happy New Year, as this will reach you not long before you will be enjoying the Holiday Season and how different it will be with us this year, it is true it will be all sunshine and flowers with us but no place to hang our stockings as we used to do; but never mind we won't be too old, neither will we forget how to do it when we get home again.

Before leaving on a trip to the South Island, which is a beautiful place I am told, I thought I would drop you a few lines.

The work on the South Island is all European while there are some Maoris they all speak the English language and many among them are well educated, as they are in this Island. We will travel by land and by sea over two thousand miles and will be gone about three weeks returning in time to meet some more Elders coming from home. My daughter Vilate and I will accompany the President and the Secretary of the Mission. We will hold many meetings and visit many Saints and friends who have been counting on our visit with them for several months. The President and I just returned last week from a trip of seven hundred miles in the Mahi District. This is where Mary Whaanga's brothers and sisters live (Mary Whaanga now lives with the Maori Saints in Forest Dale, Utah).

Let me tell you a little about our trip there and the meetings we held. We went by steamer six hundred miles. The ride was delightful for the weather was fair; but oh the coming back, we had a hurricane all the way. The boat was driven backward instead of going ahead, so strong was the wind most of the time. Those of you who have been at sea know what that means, everybody was sea sick even some of the stewards and stewardesses and President Romney too, who has but once before been sick at sea; he says he knows now how to sympathize with me as I am sick enough to die whenever I go to sea. The balance of our trip was made in a two wheel cart, in which President Romney and I rode nearly a hundred miles, accompanied by two Elders on horse back to show us the way. President Romney labored in that district twenty years ago, then there was only a trail over the high mountains and

today not much better in some places, in fact it is quite dangerous to travel as we did in a cart because they turn over so easily which we found to be true. As we reached the very top of the highest mountain ridge overlooking the sea to the left of us; a heavy gale was blowing from the mountains so strong at that particular point that our horse could hardly go ahead and had Elder Wight not been handy and so quickly jumped of his horse and with all his might pulled on the side of the cart, which was all that kept it from going over, we would have rolled down the steep mountain side about one thousand feet into the sea. We were very frightened but soon got over it and in safety reached our place of conference.

I ought to tell you however of our stop over one night on our way in the mountains with a family of Màori Saints which gave me another taste of real Maori life, abounding though in true love, as it is lived by some of our Elders. Our boy has had lots of just such experiences. The little room we slept in was so small that we could hardly get in and out. A dirt floor with a gunny sack for us to stand on while undressing. Our bed was made on the ground and occupied the full width of the little house and half of the length so that will tell you the exact size of the building. And if we did not watch the little door, which was the only opening to the building, the little sheep, the cat, the pig or the dog would be in disturbing our rest. As we lay on our bed quite enjoying it, however, being tired from our long day's ride President Romney would jokingly call my attention to the Del Mote Hotel where we have so many times stopped on our pleasure trips in California.

Don't you think such experiences as these ought to humble us and make us as clay in the potters hands? We feel that we are sometimes when the Lord works upon us with His Spirit so that we even surprise ourselves in what we accomplish. At the conference we were not able to pitch our large tent because of the heavy wind still blowing. But the Lord has blest this beautiful land with so much forest and green grass that it was easy for us to find a pretty spot to hold our meetings. The rich out pouring of the spirit of the Lord filled even the forest with its happy influence and the words of the speakers, natives, Elders and the President echoed back and seemed to make a double impression on our hearts.

I must not close before saying that there are some of our native saints living in very fine houses, a few riding in automobiles and have their fine little carts of which I enclose you a picture. And this wonderful change has been brought about through the Gospel being preached to them. A more hospitable, kind hearted people cannot be found anywhere than the Maori as a race of people.

So my dear sisters I can bear you my testimony that there is joy and pleasure in preaching the Gospel but after receiving an honorable release nothing could keep me from returning quickly to my lovely home, my darling daughter and my dear friends who seem dearer to me than ever before.

OBITUARY.

"On the morning of the 19th inst., Mrs. Ingrid Larsen one of the dear friends of the Elders, and the mother of Mrs. Robert Burton (both of Wellington) passed peacefully away. She had long been a sufferer from a complication of diseases which have been patiently and bravely born with the knowledge that it could terminate in only one way, death.

Her delicate condition prevented her from complying with the ordinance of baptism as administered by the Church of Jesus Christ of Latter-day Saints the necessity of which she firmly believed. But she was comforted in the knowledge that it could and would be attended to by loving relatives after she had gone.

The funeral took place Sunday 21st inst. from the residence on Herald St. The Elders of the Church of Jesus Christ of Latter-day Saints officiated."

"Thy gentle spirit now is fled
Thy body in its earthly bed
Is laid in peaceful sleep;
A spirit good and pure as thine,
Best in immortal scenes can shine,
Though friends are left to weep."

The Elders who were acquainted with Mrs. Larsen feel honored by the association they have had with her and extend to the bereaved family and friends their sincere condolences and pray that the Master may lessen the sorrow they feel at the loss of such a good woman.

A CARD OF THANKS.

We desire to express our sincere thanks and appreciation through THE MESSENGER to all who in any way assisted our dear mother during her years of sickness and especially for that love and affection shone by Mrs. Johnson, the Elders, Saints and friends during the latter part of her illness, and the beautiful funeral service under the direction of Elder Johnson was a closing tribute of the high esteem that all had for our Sweet Mother.

Wellington. MR. and MRS. BURTON.

WHY MUST IT BE?

Old Earth is growing strangely still,
Its sweetest sound are lost to me;
With tears of grief my sad eyes fill,
Dear Lord, why most it be?
Why must I yield the precious gift—
That priceless boon bestowed by thee?
With lashes wet this prayer I lift,
Dear Lord, why must it be?

While in my first primeval youth
With thee, in realms above the sky,
Did I stand valiant for the truth
Without a murmuring sigh?
Did I, life's ills before my eyes,
Pertaining to this lower sphere,
A covenant make to sacrifice
What mortals hold most dear?

And is it now thy holy will
That I should bear another cross,
That daily grows more weighty still,
To cleanse life's gold from dross?
Then help, oh help me by thy power
To bear with grace thy chastening rod;
To draw more near thee every hour,
My Father, and my God.

Until prepared for higher life
Beyond this veil of grief and tears,
Released from sorrow, pain and strife,
To dwell with thee a thousand years,
With former knowledge eye to eye—
As we are seen so we shall see;
No more with quivering lip to sigh,
Dear Lord, why must it be?

MARY A. FARNSWORTH.

THE MESSENGER.

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"If happiness consists in virtuous energies, the greatest human happiness must consist in the exercise of the greatest virtue in man; which must be the virtue or perfection of his best part: whether this be intellect or whatever principle it be, that is destined to command and bear sway."—Aristotle.

ORSON D. ROMNEY, Mission President — T. J. TINGEY JR., Editor

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WE ARE SAVED BY FAITH.

There is more truth in the sectarian doctrine of "saved by faith" than we sometimes give credit to. Those passages interpreted so as to imply salvation by faith alone are if examined and understood according to the usage at the time spoken and according to their full import do mean "salvation by faith." The apostle Paul is the great one quoted on "faith alone" while James is just as verbose on "faith and works." Here is where our trouble begins. To believe in modern sectarianism as it is taught by them with Paul as their authority is to throw away the book of James. And since neither we nor they will allow this, for they claim just as firmly as we do that the Bible is God's word, we must look for a reconciliation between the two Paul does teach "salvation by faith alone" if he is interpreted with only half a meaning, but as we are given to understand that the Bible is of no private interpretation we must accept Paul's words just as quickly as any other, only we must allow light, reason, and fair play in our "private interpretation." If we accept Paul we must also accept James and as they stand there is a seeming contradiction. But if we can reconcile them we have proven that "salvation by faith alone" is just as logical as "faith and works."

To say "salvation by faith alone" may seem to be putting the matter strongly, but it is by faith and by no other principle that we are saved. We read that Noah was saved by faith, that Enoch was translated, that the Israelites passed through the Red Sea and that men did all manner of wonderous things. (Heb. 11.) If they had not faith, by what other principle were these things done? Was it done by knowledge? No. Noah had no knowledge or proof that a flood was coming but he had faith and he was saved. But did not faith imply something more? It implied work because the flood was not spiritual neither was the ark, and faith caused the ark to be built. The building which was the "works" of faith. So then Noah was saved by faith and by no other principle. Hence may we not say with all propriety that faith alone will save us.

Faith is the moving cause of all action, in fact all that we do is through the principle of faith. There are many things we say are true yet we have no way of proving them, hence we act entirely by faith. I am told that this is Auckland. When I arrived here it may have been Sydney or London for aught I knew, hence I act only by faith. When I entrusted my journey to this land into the hands of the sea captain, I had no assurance of the whereabouts of New Zealand or that the boat would ever reach Auckland, I acted entirely by faith. Faith saved me. Without faith I never would have left America because of the uncertainty of my knowledge of the whereabouts of New Zealand. Thus, it cannot be denied that faith saved me but I had to put my faith into action, the work of going on board the ship. But it was faith that saved me, because if my faith had not been sufficient in the proposition of which I had no assurance of, I would never have reached Auckland.

I have proven by scriptural citations, that faith alone has saved, and at the same time I have proven what that faith consisted of, i. e, faith had to be put into action. Then by this conclusion I have proven that "faith alone" and "faith and works" are consistent. This conclusion goes a long way to reconcile Paul and James. If it can be shown how Paul was speaking and what he meant, then there is no contradiction between James and Paul. The doctrine of faith and works as taught by James is in no way a contradiction of Paul's teachings, when it is remembered that Paul was speaking to people who were, as we term it Saints. who had preformed the works, or how could they be called Saints? Let it be remembered that even those who teach salvation by faith are at the same time teaching, at least indirectly, the doctrine of works because it takes work to join their church. Their doctrine of "Faith Alone" is rather illogical according to their fruits, for, "By their fruit ye shall know them."

If faith were sufficient, what need they to Sunday after Sunday drop their pennies into the contribution box, or better still what need they go to church to hear the word of God? To be consistent with their doctrine of "only belief" why need to continue their going to church beyond the first when "they got faith?" If by believing on Him would they need to hear his word continuely? Aren't they earning salvation by the pennies price? They exert themselves to reach the church and that exertion is work. In their doctrine of "faith alone" there is more implied from the very fact of their existence. If faith alone were sufficient there would be no congregation for very long who seem eager to learn of His ways.

Thus in the natural course of facts Paul is to be interpreted that faith implies work. The Saints he preached to had come into the church by complying with his works. His words "saved by grace" etc. are to be understood according to the full meaning of the words. In early English the words belief, faith, and knowledge were used practically the same and hence Paul could say "saved by faith" and be understood as implying works. While in our language according to the dictionary authority we are justified in drawing a distinction between the words. The sectarians of today are thus useing our interpretion of the words which throws a different light and would make Paul appear to say that a mere belief or assent to the Being of Our Savior as quite sufficient to permit the vile sinner to be at once in Christ's presence. The words meaning the same at the time they were spoken makes it quite clear that Paul could say "saved by faith" and yet not contradict James in saying "saved by works." The Bible being translated in the early English language it would be but natural that the words as understood when they were spoken would prevail and of course "saved by works" because "belief and faith" were used interchangeably. But since later English versions have come in vogue and distinctions have arisen which throw an entirely different light on "saved by faith" and "saved by works," we must remember the sense in which they are used and make our interpretations accordingly. With this explanation we can reconcile Paul's seemingly doctrine of "saved by faith" and James' doctrine of "faith and works," and be guided in our search for salvation with a clear and complete acceptance of the Bible.

We are saved by faith according to our conception of the word faith, the word meaning as dictionary authority justifies us, "such an abiding confidence as will impell to works." This is the only true conception of "saved by faith" as the scriptures put it and at the same time being a non-contradictory doctrine as some would be

inclined to think. If light and reason are to control our salvation we will not look for a vile sinner by the mere verbal acceptance of Jesus Christ to immediately be changed from his state of wickedness to one of peace and love. If this were true it would destroy the incentive to struggle. It would do away with classes, one would be as good as another, the man who by hard work and study had prepared himself for a higher life would be cast down and equal to the low beggar who by neglect had prepared himself for the lowest stage of animal life. If good and bad can mingle so freely then this life is nothing; for where there is no struggle there is no joy. Cheap things are of no value. That which comes near costing a man's life is more dear to him than anything else. The greater the sacrifice the greater the love. Is there any sacrifice where there is no struggle? Is there any struggle where merely accepting Christ salvation is gained? No. Then salvation by mere belief is of no value and consequently not much salvation. The sudden change of environment from bad to good is contrary to to natural law and is not of God. We are told that God is not the author of confusion. What could be more confusing to the natural senses than for God to go contrary to law—laws that He laid down in the beginning? The laws of science are contrary to sweet water springing from a bitter fountain; and so a wicked man cannot be immediately clasped in the arms of Jesus, because Jesus is clean and the sinner cannot come to him without that cleansing process by which the Savior received his glory. The Savior laid down a law whereby the body could be cleansed and we are told there is but one way to come to him. Christ went into the waters of baptism and commanded all men to come to him by that law. Can a man taste the water if he merely says it is good? No, but we are told by our sectarain friends that Christ did it all when he cried, "It is finished!" But if so, why did he command his Apostles three days after His resurrection to go into all nations and baptize all men? Why do they preach "come to Jesus," is there any need to come to Christ if he did it all? No. Then their doctrine is false and they are not saved by mere belief. True, the kingdom of heaven is much more perfect than we can imagine, but even then we are not to think because we do not understand it fully that it will be unnatural. God works on natural methods and of course the way He has laid down for us is natural. Christ received his glory by a natural and easy method and said that we must come up by that way.

(TO BE CONTINUED.)

WHAT IS "MORMONISM?"

In reply to this oft repeated question, we lay down the following principles, which may be considered as embracing some of the leading doctrines of Mormon and those who believe his writings:

First. That there can be but one true system of doctrine and religious worship revealed under heaven, among men, whereby man can be governed, directed and saved.

Second. This one system was revealed in the beginning of the world by the great Creator and Father of mankind by means of conversation between Himself and His children, and also by angels, visions, the spirit of prophecy and revelation.

Third. That this one system has been often perverted by man and lost sight of to such an extent that it became necessary for the great Father of heaven and earth to reveal it by the same means as at first. Hence, the necessity for the several dispensations and manifestations of mercy to man in different ages and countries.

Fourth. That Jesus Christ, the Messiah, did, after his resurrection, minister in person to the Jews in Palestine, to the remnant of Joseph in America to the lost tribes of Israel in the north countries, and to the spirits in prison, or to the dead who had died without the gospel; and that his gospel and kingdom was established in the several parts of the world by that means.

Fifth. That the Gentiles also were partakers of this one system after Christ, not by his personal visit among them, but by means of his apostles and by the Holy Ghost, which revealed him and bore witness to their spirits, that he had risen from the dead as a Prince and Savior of men.

Sixth. That this one system has been corrupted both by Jews, Israelites and Gentiles, to such an extent that its true principles and powers have been lost sight of for centuries past, and nowhere understood and enjoyed in the fullness among men. Hence, the divisions and contentions which have overwhelmed the world and bewildered the human mind.

Seventh. The one system has been again restored to man in this present age by the same means as in other ages, viz: by the voice of God, by the ministry of angels and by visions and revelations from the Lord; and this is a new dispensation to bring in the latter-day glory, the fullness of the Gentiles, and the restoration of the Jews and other tribes of Israel, and of all things spoken of by the prophets since the world began. And in order to prepare the way for the second coming of the Messiah and his peaceful reign of a thousand years.

The principles of the fullness of the gospel, as had in ancient times and as now restored, are as follows:

First. Man is required to believe in Jesus Christ as a crucified and risen Messiah.

Second. Man is required to repent and forsake sin, and lead a new life of righteousness and truth.

Third. Man is required to be baptized by immersion in water, in the name of Jesus Christ for the remission of sins, and to receive the Holy Ghost by the laying on of the hands of the apostles and Elders of this late dispensation of mercy to man.

Fourth. Man should believe in and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed, viz: the ministry and communion of angels and spirits—the gift of seeing visions, and of prophecy and revelation—the gift of healing the sick and of being healed—in short all the gifts promised by Jesus Christ, and by his ancient prophets and apostles, and enjoyed by the ancient saints.

Fifth. All persons who embrace these principles should live holy, virtuous and prayerful lives, and should be gathered from all Gentile religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God and to their own lands.

And lastly, all persons thus united on the fullness of the gospel and prepared, should wait patiently and look earnestly for the coming of the "Son of Man."

For he will soon come and execute the judgement written and reign on the earth with his people.

PARLEY P. PRATT.
SAMUEL BRANNAN.

New York, April 6, 1845.

FEBRUARY CONFERENCE AT KIRIKIRI.

Again, as is customary every Feb. the Saints and friends of the Church of Jesus Christ of Latter-day Saints enjoyed a spiritual treat. The *hui* this year was held at Kirikiri in the Hauraki conference. It was a grand success and its location for such a gathering could not have been bettered.

The purpose of these gatherings is to reach the hearts of the people and discuss the principles of the Restored Gospel of Jesus Christ. Also for the purpose of getting better acquainted and of granting an opportunity for exchanging of ideas. This is very noticeable to people who do not believe in the same principles as the Latter-day Saints; and it is also very instructive.

The chapel at that branch was not large enough to hold the assembly, therefore a very large tent was hired and every accommodation possible was given the visitors.

The members of the Church enjoy these feasts and many come from long distances to attend. There were about two hundred fifty people in attendance, and on the Sabbath day the number was increased to about three hundred fifty. There were twenty one Elders from Zion and President Orson D. Romney, wife and family in attendance.

"The committee in charge of the arrangements are to be complimented on the excellent manner in which the details were carried out, everything possible being done to make the function a success. A large dinning hall of rapu was fitted up with long tables and all the necessary conveniences so that the meals could be served in the most comfortable and appetizing manner." *Thames Star.*

The first session of the conference commenced at 10 A. M. Friday, Feb. 9, with Presdent Orson D. Romney presiding. Bro. Stuart Meha was chosen to act as secretary of the conference and Elder Horald Robinson to take charge of the singing and musical part. President Romney gave the opening address welcoming the people to our conference to partake of the good spirit always manifest on such occasions. "Nearer my God to Thee" was rendered by six Elders. Short addresses were given and the song "Beautiful Moonlight" was rendered by Hauraki Saints.

Two other meetings were held on Friday, one at 2 P. M. and also at 7 P. M. Many powerful addresses were given by Maori members of the Church. The Maori is a natural born orator and delights in preaching the Gospel, thus strengthing his own testimony.

Saturday was commenced in the usual way with devotional at 6.30 A. M. which proved a fitting preparation for the rest of the day. The same spirit entered into the service Saturday as did the day before.

On Saturday afternoon the services were discontinued and the people entered into the sports. A very successful program was gone through, the successful competitors in the various contests were awarded prizes. In the evening two meetings were held. A Priesthood meeting for all who held an office in the Priesthood and also

a session for the sisters. Sister Romney gave the sisters many valuable instructions in the line of their duties and explained what a wonderful organization the Relief Society was for helping the sick and needy.

The third day of the *hui* was the Sabbath and it was the most enjoyed of all. All the services had been conducted in the Maori tongue untill Sunday afternoon, when the Saints from Thames came out to attend the services; therefore a session was held for the Europeans in the beautiful little chapel. This session was presided over by Elder W. H. Humphreys. There were one hundred twenty-five persons in attendance at the service. After the opening exercises, Elders Ezra A. Ricks and George C. Hill administered the sacrament.

Elder Humpheys welcomed the saints and friends and was gratified to see so many present.

Sister Romney then addressed the congregation and "gave an emphatic denial to the reports that the women of Utah were not well treated by their husbands, and asserted that they were the healthiest and best cared for women in the world. They sometimes were called upon to work hard and make sacrifices when their husbands were called out to the mission field, but they considered themselves amply repaid with the consciousness that they were helping some others to better and nobler lives.

"This address was followed by a song by the Thames Sunday School which was rendered in excellent style.

"Elder T. J. Tingey then gave a short but stiring address in which he described the Kingdom that was to be set up upon the earth as prophesied in Daniel, and the part he believed they as a people were to take in the establishment of that Kingdom. He referred to the revelations given to Joseph Smith, and declared that they regarded him as a true Prophet of God.

"The President endorsed the remarks of the previous speakers, and presented the names of the leaders of their Church to the congregation to see whether they would by their votes, prayers, and sympathies sustain them in the various offices to which they have been elected." *The Thames Advertiser.*

In the course of the afternoon Elders J. T. Bringhurst, A. L. Rawlins and O. D. Romney Jr. rendered the trio, "An angel from on High."

Again in the evening another European session was held, Elder Humphreys presiding, all the seats were filled and many people were required to remain standing.

Elder E. A. Ricks addressed the people first and proved from the Scriptures that an Apostasy was to take place. He then proved from profane history that it had taken place and showed how the Restored Gospel was the same as enjoyed by the Primitive Saints.

Elder Horald Robinson sang the solo, "Jesus Once of Humble Birth."

Elder A. L. Larsen then very ably addressed the congregation and took for his subject, "Is the Book of Mormon true or false." He told the story of the coming forth of the sacred record and took up the lives of the "Three Witnessess" showing that their testimony was to be relied upon.

During this time the Natives were holding a testimony meeting in the tent and many who attended expressed themselves that it was the best they had ever attended. As many as three and four would arise at once and President would point at the one who was to speak. Many had not had the privilege of bearing their testimony by eleven oclock that night but the meeting was dismissed and again convened at six oclock the next morning still maintaining the same feature as the night before. Conference adjourned at 9 A. M. Monday, and the Elders, Saints, and visitors retuned to their homes feeling that they had been well paid for attending such a spirited gathering. The good this *hui* done cannot be estimated, for all left invigorated spiritualy and mentally. T. J. T.

CONFERENCE REPORT.

Hamilton:—President Romney was indeed far sighted when he told us that it would not be necessary to establish a permanent headquarters in Waikato.

Two months after our arrival, we had thoroughly tracted Hamilton, Frankton Jct., Claudelands, Hamilton East, and the surrounding country. The people in Waikato are very adverse to any religion, particularly to "Mormonism," and so we succeeded in interesting but few in our doctrines. We did get some good advertising through the public press. One Christian brother? even went so far as to purpose that we be caught, and with a mill stone tied around our necks, be thrown into the Waikato River. We are very thankful that this did not take place, as we are neither expert swimmers, and a mill stone is quite a handicap. Many other articles came out in the papers concerning our methods, but they were answered by our friends, and very quickly silenced.

So after the miraculous way in which we obtained lodgings in Hamilton, we are forced to discontinue our work, for a time at least.

We feel that there is a large field there, and that in the own due time of the Lord; His servants will again take up the work, and it is our prayer that they may meet with success.

ELDER HORALD ROBINSON.

CHANGES.

On account of a few releases and for the betterment of our work, President Romney has made the following changes: E. E. Wight from Waiapu to preside over the Bay of Islands district; W. E. Orr from the Mahia district to preside over the Tauranga district; B. W. Harris from the school at Korongata to take charge of the school at Porirua. Geo. H. Stander who was teaching the school at Porirua has been transferred to Wellington. The work has been discontined in Hamilton for the present and A. L. Larsen and Horald Robinson have been called to labor in Auckland.

THE MESSENGER wishes the brethren added joy and success in their new fields of labor.

CORRECTIONS.

Due to a typographical error, the peice entitled "The Gospel—Law," reads on page 19, sixth line from the bottom "and always will be fiction" should read, "and there always will be friction." Also on page 20, second line from bottom reads: "The Glory of heaven overcome" should read, "The glory of heaven is over coming."

BAPTISMS.

A baptismal service was held Nov. 5, 1911, at Orairoa (Waikato) at which one soul was admitted into the fold. Elder John T. Bringhurst officiated.

On Dec. 3, 1911, two baptismal services were held and two persons received the ordinance of baptism. One was held at Awarua (Bay af Islands), Elder David S. Romney officiated and the other at Matakohai (Waikato), Elder O. D. Romney Jr. officiated.

Elder Vernon E. Neilson baptized three persons Dec. 31, 1911, at a baptismal service held at Korongata (Hawkes Bay).

At Whangaruru (Bay of Islands), and Waihua (Mahia) baptismal services were held New Year's Day, 1912, Elder Oliver Humphreys officiated at one baptizing one convert; and Elder L. E. Harris officiated at the other baptizing three new converts.

Another soul was added to the fold at Puru (Hauraki) on Jan. 2, 1912, when Elder W. H. Humphreys performed the ordinance.

On Jan. 7, 1912, at a baptismal service held at Putiki (Taranaki) one person was baptized. Elder G. E. Peck officiated at the service.

Elder Geo. E. Thurgood lead one more into the waters of baptism Jan. 13, 1912, at Carterton (Wairarapa).

Another baptismal service was held Jan. 14, 1912, at Okorihi (Bay of Islands) at which one more soul was added to the fold of Christ. The ordinance was performed by Elder Hirini T. Heremaia.

On Jan. 15, 1912, two baptismal services were held, one at Nuhaka (Mahia) and the other at Whangapoua(Hauraki),five persons were baptized, Elders L. E. Harris and W. R. McKnight officiating.

Two more baptismal services were held Jan. 28, 1912, at which three persons were added to the fold of Christ. Elder James Green officiated at one held at Mangaone (Wanganui), and Elder J. T. Bringhurst officiated at one held at Tanhei (Waikato).

REPORT OF EUROPEAN WORK FOR JAN. 1912.

	No. of Elders	Families Visited with first tract	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meetings held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled.
Canterbury.	2	1357	197	294	1272	29	0	2	0	0	269	679
Otago.	2	342	107	110	327	7	0	5	3	0	157	495
Wellington	5	975	369	265	649	13	7	0	0	1	301	978
Wairau.	2	34	2	7	29	0	4	3	0	0	13	985
Wairarapa.	2	0	8	23	0	0	6	4	0	0	0	1398
Manawatu	2	50	110	42	101	4	2	5	0	0	15	327
Auckland	2	923	0	59	462	3	9	4	0	0	135	243
Gisborne	2	280	360	37	482	13	0	7	0	0	114	209
Hamilton.	2	451	291	89	530	0	1	1	2	0	94	464

THE GOSPEL.

The gospel is the power of God to every soul's salvation,
No matter whether Jew or Greek or any other nation.
But there is something we must do ere we can be possessing
That great and glorious gospel gift, that all-embracing blessing.

When we reflect upon our sins, it brings us many a tremor,
But on repenting we're forgiven, through Jesus, our Redeemer.
The needful thing for us to do is full obedience render,
Then our transgressions fade away, and Christ is our Defender.

When we repent of all our sins and make full reformation,
Keeping God's laws henceforth, for us there is no condemnation.
To work the rule of righteousness, the gospel is the leaven,
That here the will of God may be done as it is in heaven.

When to our Heavenly Father's will we offer no resistance,
We're in the onward way to solve, the problem of existence,
If we would put and keep ourselves upon our best behavior,
We'd very soon be one indeed, in Jesus Christ, our Savior.

If we would try our very best to do what is most fitting,
We should not waste our precious time in doctrinal hair-splitting.
Sectarian technicalities would then have wholly vanished,
Strife, quarrels, envy, jealousies would be forever banished.

The selfish games of greed and grab would never more afflict us;
Nor would oppressive laws be made to needlessly restrict us.
The many worries of our time no longer would annoy us,
And every effort would be vain to ruin or destroy us.

From talking of our neighbors' faults, we should feel more like shrinking:
And how to better our own lives, we should be oft'ner thinking.
As we wish they would do to us, so we should do to others,
That is the true and only way for men to live like brothers.

That is the golden, gospel rule, though now we live below it;
That is the height for us to gain, and every one should know it.
If we would live a perfect life, (than this, naught could be plainer)
We must obey a perfect law, or hopes could not be vainer.

Yes; in the great millennium this must be our election;
To shape our lives by gospel laws and thus attain perfection.
Some say, "These are ideal views;" well, real is fruit of ideal,
Heaven is ideal realized, there ideal becomes real.

These ideal views, the Lord above
Is daily to us giving;
To make ideals real, is
The purpose of our living.

JOHN JAQUES.

THE MESSENGER.

PUBLISHED EVERY TWO WEEKS BY THE

NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O BOX 72, AUCKLAND.

"The spiritual state of harmony and holiness which we call heaven must be begun this side of death, to be continued on the other. It is an achievement, not an attainment. It must be created, not found. To live in heaven after we die, we must live in heaven before we die." L. Whiting.

ORSON D. ROMNEY, Mission President — T. J. TINGEY JR., Editor

Vol. VI — WEDNESDAY, MARCH. 13, 1912. — No 4.

THE RESTORATION OF SACRIFICES.

Some inquiries and discussions have recently occurred concerning the statement made by the Prophet Joseph Smith as found in that portion of the Compendium called "Gems" that sacrifices would be restored in the latter days, because it is generally understood that these were superceded and entirely done away when the Savior of Mankind offered Himself as the great and complete sacrifice for the sins of the world. Following is the paragraph on this matter, to be found on page 273 of the Compendium.

"These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the temple of the Lord shall be built, and the sons of Levi are purified, be fully restored and attended to in all their powers, ramifications and blessings. This ever did and will exist when the powers of the Melchisedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by all the holy Prophets be brought to pass?"

This statement by the Prophet Joseph Smith is fully in accord with the prophecies of the Old Testament, as well as the prediction which he cited as to the "restitution of all things" in the latter days. It is

evident from the word of the Lord to Malachi, to Zechariah, to Isaiah and other Hebrew prophets, that when the Jews are restored to their own land finally, before the coming of the Messiah at His second advent, sacrifices will be offered as in times of old. For instance: After predicting the sudden appearance of the Savior "as a refiner and purifier of silver," it is written, "And he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness;" and he goes on to say, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (See Mal. 3: 1-4.) The same prophet, speaking in relation to the same period and circumstances, says to the people of the latter times by word of the Lord, "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments."

All this is corroborated by Zechariah 14: 16-21. He declares that in the period when Judah will be gathered and the nations shall go up against Jerusalem and destruction comes upon them, that "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." Also that punishment will be inflicted upon those who will not do so. And further that "every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts; and *all they that sacrifice* shall come and take of them and seethe therein." The feast of tabernacles there referred to was an establishment of the Lord in Israel as may be learned from Leviticus 23: 34-41. It was a seven day's convocation unto the Lord when sacrifices, burnt offerings, etc., were offered "by fire unto the Lord." This, according to Zechariah, is to be re-established when Judah is gathered to Jerusalem in the latter days.

Isaiah makes many predictions concerning the restoration, as recorded in the closing chapters of his book and in chapter 66:20,21, he gives the word of the Lord thus: "And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord." This is in harmony with the other scriptures we have quoted and with the statement of the Prophet Joseph Smith.

From all this it is clear that sacrifices will be restored in the times of restitution of all things which is to be accomplished in "the

dispensation of the fulness of times." But objectors bring forward Scriptures which show that the sacrifices under the Mosaic law were abolished in the days of the Savior in the flesh, and were forbidden by the apostles, notably by Paul in his epistles to the churches. And further, the Book of Mormon is quoted to the same effect. In the account of the visit of the Lord Jesus Christ to the Nephites on the American continent after His resurrection, it is written that He said, "Behold, I am Jesus Christ, the Son of God. * * * By me redemption cometh and in me is the law of Moses fulfilled. I am the light and life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I shall accept none of your sacrifices and your burnt offerins; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." (III. Nephi 9: 15-19) Many other quotations to the same effect might be made from the Book of Mormon.

This, to some minds, seems to conflict with the Bibical prophecies and the explanation made by the Prophet Joseph Smith, who translated the Book of Mormon. But it should be understood that these commandments given by the Savior to the Nephites and those through the ancient apostles to the saints on the eastern hemisphere were for people who, in both instances, had accepted Jesus Christ as the Savior of the world, who believed in His atonement, who obeyed His gospel, who received in it the remission of their sins, and who had no need to offer up those sacrifices which under the Mosaic law were typical of Christ's atonement. So, the Church of Jesus Christ in these latter days, although the Priesthood in its completeness has been restored to them, both the Melchisedek and Aaronic, do not revive the ordinances of the Mosaic code, being under the same gospel, and teachings, and commandments, and Holy Spirit as those had under the Church of the Redeemer in both hemispheres in the early Christian dispensation.

It will be different with the Jews when they are gathered back to the land of their fathers, for they will go there largely in unbelief concerning Jesus of Nazareth as the true Messiah, and not until He appears and fulfills the prediction of Zechariah and shows them the marks of the wounds inflicted upon Him by their forefathers at Calvary, will they regard Him as their Savior and hearken to His voice. There will be need for them, as the descendants of those who slew Him and shed His innocent blood, to offer up the sacrifices foretold, and that the sons of Levi may be able to offer them in righteousness and purity, they will be purged and cleansed so that their offering may be pleasant unto the Lord as in the days of old and as in former years.

When Christ was on earth He declared that not one jot or tittle of that which was spoken by the holy prophets under the inspiration of the Holy Ghost should remain unfulfilled. His word will be verified. But after the restitution of all things has taken place and Judah and Israel come back into the favor of the Lord and as a nation are cleansed from their iniquities, all people who are then in Christ will be imbued with one Spirit, having one Lord, and one faith, and one baptism, and there will be no further need of the ceremonial institutions introduced by the great Prophet Moses, which were for a temporary purpose and do not apply to those people who are in Christ Jesus. Their sacrifices are those of a broken heart and a contrite spirit and perfect and willing obedience to every word that proceedeth from the mouth of God, desiring not their own will, but the will of Him who is their Father, as well as Christ's Father, and their God as well as His God. Then there will be no more shedding of blood, either in the way of sacrifice or in the contentions of war, but all will bow the knee to King Emmanuel and acknowledge Him as the Lamb slain from the foundation of the world, as the great presiding High Priest, as the Lion of the tribe of Judah, as the King of kings and Lord of lords. To Him be glory forever. Amen.

C. W. P. *in Millennial Star.*

WE ARE SAVED BY FAITH.

[CONCLUDED]

But we are saved by faith. We will get into the Kingdom of Heaven by faith. If we say we have faith and do not the works then it is not faith because real faith impels to work. To say we believe or have faith in Jesus Christ and do not follow in His footsteps then it is not faith. The fact that we say we have faith on Him and do not go down into the waters of baptism proves that we have not faith. The sectarians say if we have faith we will do the works. That is true for we are saved by faith. How do we prove our faith? By doing what our preceptor has commanded us. Suppose I have never seen a farm, yet I am told I get my bread from the farm. The fact or knowledge of the bread coming from the farm plants deep in me the seed of faith in farming. If that faith matures in the right direction I must become a farmer. My faith is such that I must do the work or I do not prove my faith. I did not know that I could farm until I had done the work. Thus I have proven my faith and in the time of necessity I would be able to save myself by my work. Again I am saved by faith. By faith

I have done the work.

Salvation in a spiritual sense is just as natural as salvation in a physical sense. The salvation we attain to in a physical sense will rise with us in the resurrection. The difference in the salvation is only the difference in the sphere and that beyond the grave is more perfect—but the laws are the same. The laws of earth are the same as those in heaven as we are able to comprehend them. If the laws are not the same, then our life here is no good to us because if the laws are not the same then we must give up all we have learned in this sphere and begin anew with a new set of laws. Rising with our degree of physical salvation proves the laws the same. If we are saved no faster than we gain intelligence and we are in this world for that purpose it must follow that we are saved in the Kingdom of God by those laws and thus the laws are the same. Physical laws are so verbose with the principle of salvation being gained by work that nothing need be said, hence if it is proven that salvation in a physical and spiritual sense are the same with the exception of the sphere and the more perfected knowledge it must argue that work is necessary. The scriptures are replete with evidences of work in the spirit world, the work of preaching especially and preaching signifies that the instructions are intended to be followed—hence work beyond the grave or in a spiritual condition. All the more does it argue that salvation on earth is based on the same laws as the spiritual salvation, in that baptism for the dead must be performed on earth. If the laws were not the same then the spirits in prison need no earthly work done for them because they would be in a different sphere of laws. After the work for them is done on earth the spirits are free and are able to go on to perfection. They can not advance without work: then freed spirits in heaven are working out their glory.

If a mere acceptance of "belief" as taught by sectarians were sufficient then Satan would have been saved immediately after his fall, for, "the devils also believe and tremble," in fact their "faith" amounts to a certain knowledge, but are they saved? Satan knows Christ but his knowledge does not cause him to cease his evil works and by this we infer that Satan to be saved must apply work to his knowledge. What is salvation? The putting of ourselves beyond the power of sin. We can't put ourselves beyond the reach of sin unless we struggle against it by complying with good works.

We are saved by obedience to law, we are saved by faith for without faith we would not start out in life to find those laws. We are saved by faith when we have found those laws because we must have faith that they will save us and that faith must be suffi-

cient that we will apply those laws. All blessings are predicated on law and if the law is neglected the blessing is withheld. The little child that burns its fingers for the first time has learned that the stove is hot and forever after it is only by accident that it burns it again. But if it neglects that law there is no end to the burns. It refuses to have faith in the law and so not saved by faith. At one time I had a fair knowledge of algebra and geometry but now I can scarce do any thing with them. Why? Because I have neglected the "works" which I learned by the laws of these studies. Now my faith is just as great in those laws as ever but does it save me? My faith would save me if I put those laws into practice. Thus I have lost my salvation by those laws because I have neglected the works and my knowledge is very small. Thus if we follow the laws we learn we are saved by faith, perfected faith if you please.

To illustrate further how we are saved by faith let us consider, the proposition of the proof of our so called faith. By this I mean that sectarian interpretation of faith. They teach that through a mere intellectual assent or as they term it "faith" in the person of Christ that they are saved. But now how do they know they are saved? How do they know that without "His works" they are saved? According to natural reasons they don't know. For example there are many people in New Zealand who have heard of the land of America. By hearing they have faith that there is such a land but by actual knowledge do they know it? No! Because the actual tangibility of the thing is not before them. Because they have faith is it any assurance of the actuality? How then are they to know America does exist? By complying with the laws whereby others have come to a knowledge, which is to go to America. His faith may amount almost to knowledge but does not prove it, therefore he acts entirely by faith and the work only will prove it. Saved by faith is the only conclusion that can be reached. He is told also that it is 10, 000 miles to America, but the bare statement is very vague, it has no meaning to him because he can not realize the distance. He acts entirely by faith. By learning the laws the sea captain has is the only way he can realize the distance of 10, 000 miles. By his faith and works he has come to the knowledge while faith alone did not save him. In looking at Christ and His salvation as natural, how can we know we are saved by faith except we follow him? If we are saved by merely accepting the fact that He has atoned for the sins of the world, then at least one third of the human family is saved without any effort whatever on the part of worldly ministers to bring them to Christ.

Many people have physical ills and go to the doctor with faith that he may heal them but without any assurance whatever that he is telling them the truth. The doctor gives the medicine, the works by which they are saved. Are we so childish in our reasoning that we are going to say saved by faith and not works? when our physical faith is sufficient to save us by taking the doctor's medicine. The Great Physican said to be saved was to be baptized and that if

we did His works we would know that we are saved. We do only the things we have faith in and thus it follows that we are saved by faith. ELDER F. W. HALLS.

THE "CLOUD OF WITNESSES."

It is all very easy to sneer at Mormonism; to say that the father of Joseph Smith was an idle vagabond, who stole sheep, and that he himself was a knave or fool, or both combined. But the question naturally arises, what is to be done with the testimony of this "cloud of witnesses," the word of whom in all ordinary matters is taken as readily as the word of any man, and whose oath would send any man to the prison or the gallows? Another age will probably ask why was not this testimony refuted when those who gave it were living? The truth is, that the testimony of these persons must be shown to be false within the next twenty years, or the fact that it was not disproved or even shaken will be a powerful argument in favor of its truthfulness in all coming ages. If there is good and sufficient evidence to substantiate any phenomena ordinarily classed as supernatural, it exists in relation to acts performed by Joseph Smith. Not one of the miracles imputed to the author of the Christian or Mahommedan religion was vouched for by so many witnesses. Of course the philosophy of the positivists, like Combe and Mill, would reject the miracles imputed to Joseph Smith, as it has rejected those ascribed to Jesus Christ, but the great majority of persons will believe in supernatural after all. It is therefore safe to conclude that after the laps of many centuries the hill of Cumorah in central New York will be regarded as a second Sinai. The long and perilous journey of the saints from Ohio to Missouri and thence to Illinois, Iowa, and Utah, will take its place in theological history with the journey of the children of Israel, while Nauvoo will figure as a second Jerusalem. The village of Carthage will be pointed out as another Gethsemane, and the name of the Governor of Illinois be mentioned with that of Pontius Pilate.—*Exchange.*

THE BORDER LAND.

It is told of the famous Dean Swift, that on a certain occasion he was in need of a coachman. He took himself to an intelligence office in order to secure one. There were several men sitting on a bench, on one side of the room which he had entered. He noticed that three of the men wore the dress peculiar to the profession of coachman. Approaching the first man, he asked him, "How near can you drive to a precipice without upsetting?" The answer was prompt and decisive: "I can drive within half a foot every time and never upset."

The doctor, not feeling satisfied with the somewhat startling answer, passed on to the second man: "How near can you drive to a precipice without upsetting the carriage?" This second man wanted the job, and was determined to outbid his neighbor, and therefore, his answer: "I can go within two inches, sir, and come out safe every time, sir."

This answer being less satisfactory than the first, the great man passed on to the third man, to whom he propounded the same question. The answer was not only emphatic, but equally uncommon in men seeking work: "I don't know." "You don't know? Why, how is that? These other men seem to know just exactly what they can do." "That's all right; but I always keep as far from danger as I can. So you see, never having tried it, I don't know." The doctor found a man like himself, a thinker, and for that reason an eccentric. It is needless to say that Jack obtained the situation.

I am induced to write this story by witnessing so many of our young people, and not a few older ones, who, like these two coachmen, are, if anything, far too venturesome, they take too great risks; they seem to try how near the enemy's kingdom they can get without losing their citizenship in the Master's kingdom. They seem to have a desire to make their abode on a neutral strip.

These careless ones, living too near the enemy's lines, are seen more than are the real Latter-day Saints, and are taken as samples of "Mormon" lives, which is not fair to their more conscientious neighbors. The late Henry Ward Beecher once told a story of a stranger who, while walking through a village, saw some apples on the roadside. He stopped and gathered up two or three. He bit each of them, but did not find them exactly to his liking. One was wormy, another not ripe, and a third one had bruise spots on it. Looking about him he noticed a large branch of an apple tree hanging over the wall that enclosed a large orchare. The boys with rocks had dislodged the fallen apples from a tree which had been planted too near the road.

Had the stranger judged the orchard by the fruit outside the enclosure, he would have sadly misjudged the planter and the owner of a magnificent fruit plantation.

The Latter-day Saints who lives outside the decorum of a real Christian, is no more a fair specimen of Church members than were the apples outside the enclosure a fair specimen of the fruit in the orchard.

How is it with you, with me, with any of us? We are called to be Saints. How near, with safety, can we drive to the precipice of apostasy without imperiling our standing in the Church, and

our hope of eternal blessedness?

A feeling of smartness, as over confidence in ourselves, will not suffice for our safety. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12). "Peter answered and said unto him, Though all men should be offended because of thee, yet will I not be offended." (Matt. 26:33). Yet how near the awful brink of apostasy did this same Peter tread! He was only saved by the forbearance and loving, merciful heart of an ever-patient God.

We can all call to mind instances of smart men, who, like Peter, have been too self-cofident, and have fallen, but who, unlike the first apostle, have lacked Peter's humility, faith, and trust in a kind Redeemer.

JAMES X. ALLEN, M. D. *in Improvement Era.*

AN INVITATION TO THE GENERAL CONFERENCE.

An invitation is extended to all the European members of the Church of Jesus Christ of Latter-day Saints to attend the Annual Conference which will convene on April 5, 6 and 7, 1912, at Awapuni, near Palmerston North, Manawatu.

Every indication goes to prove that this will be one of the largest conferences ever held in New Zealand. The reduced rail road rates will be in effect at that time (Easter). Also the great convenience of the place where the *Hui* will be held, being on the main trunk line is another reason which will make it possible for many to attend.

This invitation is also extended to our European friends as well as Saints and it is hoped you will make it convenient to attend this great gathering.

ORSON D. ROMNEY, Mission President.
WILLARD A. DANCE, Mission Secretary.
JAMES GREEN, Conference President.

Elder Benjamin B. Stringham is in the Thames hospital, suffering from Interic Fever. Elder Stringham has not had the best of health since his arrival, but nothing serious was expected until about three weeks ago, when a doctor was called in and pronounced the case, Interic Fever. The patient was removed to the hospital immediately. Elder McKnight writes that all is as well as can be expected and that the danger line is past. We all hope and pray that Elder Stringham will soon be well again and able to continue on with the work, which he so ably begun.

CONFERENCE REPORT.

Wellington:—The fact that little appears in THE MESSENGER concerning the Wellington conference does not necessarily mean that there is nothing of consequence happening in this part of the vineyard. Quite to the contrary events are occurring here almost every day which if written up and published would furnish interesting material for the mission paper.

Following is a very brief report of conditions existing here and a few events of importance that have lately occurred.

At the present time there are four Elders and Sister M.M. Johnson laboring here and all are earnestly and prayerfully pursuing their missionary labors and are enjoying their work very much. This is no doubt favored in being one of two to boast of a lady missionary. Two of our number are out doing country work most of the time while the remainder labor in the city. In this way the towns between Wellington and Otaki, which is the northern extremity of this district, have been tracted some with first and some with both first and second tracts as well as work done in Lower Hutt and Petone. On these trips many friends have been made as well as a great number of tracts distributed. The Elders have been taken in almost every night besides getting most of their food gratis, etc. A meeting was held at Porirua on Feb. 4th with some success. Elders Stander and Scadden had previously made arrangements and then canvassed the town telling all of the intended meeting. Eighteen persons put in an appearance on the night designated and without doubt had many truths presented to them by Elders Johnson and Scadden. Each additional chance to promulgate the truths of this glorious gospel makes us happier as well as more determined to lend our grain of sand in the shape of work to the accomplishment of the mighty purpose for which the church of Jesus Christ was established.

Our meetings in Wellington are very well attended and I think are enjoyed by all who come and partake of the good spirit manifest at the same. There is seldom a Sunday meeting passes but that we have one or more new investigators, but I am sorry to say that their enthusiasm seems to be like the candle, bright for a few hours and then dead, and we are left to find new ones. There seems to be a feeling of indifference to religion existing here and this condition is worse than open opposition for the simple reason that the former smothers our efforts while the latter, although harmful in away, tends to encourage investigation We consol ourselves, however, with the thought that if we humbly and prayerfully strive to do our duty we at least are free from condemnation. Most of the saints here are active and have strong testimonies of the truthfulness of the gospel and I think I can truthfully say that

they are all living up to the principles of the same as near as they can. The friends, both old and new continue in their most excellent treatment of the Elders for which we are truly grateful. So much for conditions.

Jan. 22nd (Anniversary Day) was celebrated with a Sunday School picnic given by the Trinity Methodist Church at Tawa Flat. Most of the friends and saints being in attendance through the kind invitations extended by the Burtons. The day's program consisted of lunch and sports, etc. The exciting event of the day being a fast game of rounders indulged in by both ladies and gentleman.

Not long ago a damper was placed on the happiness of the Wellington Elders by the receipt of sad news purporting the death of the eleven year old brother of Elder Stander. As companions and brothers in the gospel we feel, as do also the saints and friends, such sad news very keenly and sympathize with those who mourn.

Friday is generally designated as the unlucky day by the superstitious but when applied to Elder Harris the indicator points to Sunday. On the 25th of Feb. while returning from Lower Hutt to Porirua on his wheel a motor cycle ran into him causing severe damage to his person as well as the wheel. He was taken unconcious to Johnsonville where medical assistance was rendered. Injuries sustained were a badly lacerated hand and a bruised eye but we are thankful to know that Elder Harris is able to attend to his school duties again and we trust that he will have a speedy recovery. As the other party concerned was the cause of the accident Elder Harris will no doubt receive compensation for losses sustained.

The Wellington saints and friends who attended the Porirua Sunday School picnic on Feb. 29th will I think remember that day as being one of the most enjoyable of the year. We left Wellington by the 9:25 A. M. train and upon arriving at Porirua were transported by launch to an island opposite Plymerton where we in company with nearly a hundred people enjoyed the remainder of the day. Notable features of this event were the cooking and serving of *kai* by the Maoris, the sports, and the launch rides. A laughable incident of the latter was the grotesque picture presented by all in general and the women in particular as we were being carried from the shore to the launches on the backs of Maoris. Certain it is that the Porirua Maoris spared no time nor pains in their efforts to make their picnic a success and I am sure their aim was realized.

Elders of this conference join in wishing success to their co-laborers and God's blessings upon all who are diligently striving to serve Him.

ELDER J. A. MCFARLAND,

USE ME, O LORD.

Use me, oh Lord
Let not this day's declining sun,
Behold one duty still undone;
Nor let me falter by the way,
However great the heat of day.

Use me, oh Lord:
Thy willing servant I would be,
Subject in all things unto Thee;
And though my light may faintly gleam,
It may some errant soul redeem.

Use me, oh Lord:
For I am still a child of Thine,
Fashioned by hands that are divine
I am a part, however crude,
Of Thy sublime infinitude.

Use me, oh Lord:
Let not me useless here abide,
A child to idleness allied,
Subject to sin's corroding power,
That blights the joy of every hour.

Use me, oh Lord:
Thou dost the twinkling stars so high,
The lofty peaks and hills near by,
And e'en the tiny drops of dew;
Oh Lord, in mercy, use me, too.

Use me, oh Lord:
Why should I longer here remain,
If unto Thee I yield no gain?
If round my path the cobwebs loom.
Where only sweetest flow'rs should bloom?

Use me, oh Lord
Stretch forth Thy guiding hand to me,
And lead me nearer unto Thee,
That in Thy service I may trace.
The glory of my resting place.

HYACINTH, *in the Young Woman's Journal.*

THE MESSENGER.

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NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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"It is only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them, and it is only by longing for them that we are impelled to seek after them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness." *Henry van Dyke.*

ORSON D. ROMNEY, Mission President T. J. TINGEY JR., Editor

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PRAYER.

Prayer adovcates the acquirements prescribed by Jesus as essential to membership in His church. It is not only taught in "Holy Writ" as a principle of faith, but is a means by which man can communicate with God.

"I had learned to call Thee Father, through Thy Spirit from on high; but until the Key of Knowledge was restored, I knew not why." The Spirit of the Lord has taught us to pray, and the very fact that we listen to its promptings shows we believe in God the Eternal Father, the creator of heaven and earth, and who revealed Himself to all the ancient Apostles and Prophets. Who can hear and answer prayers, and who loves us as His children. We are formed in His image, endowed with divine attributes and possess the power to become as He now is.

It need not be said, that the person with a prayer in his heart is repentant for what he has done a miss in the sight of God, for he desires to humble himself that he may receive a blessing. Because we know that man is subject to the weaknesses of the flesh.

One perhaps has not received the ordinance of baptism. He may not know the kind of baptism that is acceptable in the sight of the Lord, or that a man cannot perform baptisms for God's church

unless he has been called as was Aaron. But he does wish his sins forgiven, and baptism is for the forgiveness of sins. He does not receive the laying on of hands through prayer, but he desires to receive the Holy Ghost, the power of which is given through the laying on of hands.

Christ has said we should pray always. This does not mean we should be on our knees all the time. But we should have our hearts full of thanksgiving to our God and good will to our fellow-man. "Prayer is the soul's sincere desire," and not words uttered unbelievingly.

The Latter-day Saints believe in acknowledging the hand of the Lord in all things. They are satisfied with their lot, and show it night and morning by calling upon the Lord in their homes. They thank Him for His blessings to them and pray for Him to abide in their homes. Because they feel the need of His Spirit more than they do any thing else in the world. They need Him all the time, by day and night, in sickness and health, poverty or wealth. They always pray with the feeling that God has a right there. Because they have dedicated their home unto His keeping. They then feel it is protected from evil, and that there will be union and harmony, perfect confidence between father and mother, parents and children.

Prayer has been practiced by the righteous of the earth since the world began. We need only to refer to "Holy Writ" to find that all the prophets delighted in pouring out their souls to God. Christ Himself spent forty days and nights in fasting and prayer. He not only prayed always but taught His disciples to do so, and finally finished His earthly career in prayer.

Are prayers answered? My experience with men is, that they have had their prayers answered not always literally, but a comfort, a support is given which inspires them to fulfill the full measure of their creation. All the answers to prayer in the Bible need not be mentioned. But the vision of Cornelius comes so vividly to our minds that we cannot help but remember the fact that God does answer prayers. If we desire to have ours answered, as the righteous of old, we must do as they did, pray always and that in faith without wavering. Why seek the wisdom of the philosopher to find the way to heaven? Or rely upon the scientist who declares there is no superior being to man? Let us rather seek Him whose right it is to reveal all things. There is something attached to the answering of prayer that even one's heart can understand, the changing of doubt and discouragement, into trust, confidence and high aspirations. Prayer sweetens, refines, and educates the soul and heart. It gives the mind an inner sight of things that were before hidden, and helps us rise to our highest possibilities.

If only this one principle were learned and lived, unspeakable joy and satisfaction would come from this life's work.

ELDER B. W. HARRIS.

JONAH'S WHALE PROBLEM SOLVED.

Science has come to the rescue of Jonah. Science and the higher criticism have been severely denounced by those who pin their faith to a literal reading of the Bible, but now science comes forward in the person of Prof. Paul Haupt, of the Johns Hopkins University, to prove that the much-debated Bible narrative was right.

The story of Jonah and the whale has always been one of the favorite subjects of those who would like to prove that the Bible stories were myths. They have pointed out that there are no whales in the Mediterranean, and never have been, and that the whale's gullet was so small it could not swallow a potato, much less a man. Proffessor Haupt presents conclusive evidence of the presence of whales in the Mediterranean in Jonah's time, and also of their ability to swallow the prophet whole.

More important still, he shows that a whale was the only vehicle Jonah could have employed in those times to travel in three days from Joppa, where he was thrown overboard, to Alexandretta, where he was cast ashore.

It would have taken two weeks for such a journey to have been performed by traveling overland on horseback. A ship would have taken longer than three days to have made the voyage from Joppa to Alexandretta, because at that time ships sailed only in the daytime, always casting anchor at night.

This is what Proffessor Paul Haupt says: Four years ago I remarked that a competent archaeologist must have more than a bowing acquaintance with all branches of science. His philological equipments enables him merely to read the records of the past; but even the translation of an ordinary historical text presupposes a large amount of knowledge, not only of philogy, history, chronology, geography, ethnology, but also zoology, botany and mineralogy.

I pointed out some conclusions I had reached on the basis of mineralogical considerations, with regard to two important problems in archaeology—King Solomon's mines and Alexander the Great's expedition to the east.

Acting on the same basis, I have reached other conclusions concerning another zoological problem, namely, Jonah's whale. We all know Jonah, the prophet, was commanded to go to the east to preach repentance in Nineveh, but he boarded a vessel at Joppa and tried to go west instead, to Tarshish, in southern Spain. The Bible tells us he was thrown overboard and swallowed by a whale, which vomited him out again after three days and three nights,

alive and well. It has been repeatedly pointed out that a whale could not swallow a man, and that if it did, no man can live for three days inside such an animal.

George A. Smith prefixes to his remarks on the Book of Jonah in the "Expositor's Bible" the statement: "And this is the tragedy of the Book of Jonah, that a book which is made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connection with a whale."

The original text speaks only for a great fish. The popular conception that Jonah was swallowed by a whale is based on Matthew 12: 40. Jesus says: "An evil generation seeketh after a sign: and there shall be no sign given to it but the sign of the Prophet Jonah. For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and behold a greater than Jonah is here."

The Greek text of Matthew 12: 40 refers to a sea monster, which is not necessarily a whale. Certain expositors have declared that the whale referred to was the name of a ship that picked up Jonah, or the name of an inn on the seashore.

Orthodox theologians who defend the historical character of the Book of Jonah generally suppose that the great fish which swallowed Jonah was a shark. Sharks exist in the Mediterranean large enough to swallow a man whole. Prof. Post of the American College, Beirut, Syria, saw a shark there twenty feet long, and they sometimes attain a length of thirty feet. Sharks may swallow men and even horses and other large animals whole.

In certain theological commentaries we find the remarkable statement that in 1758 a sailor fell overboard and was swallowed by a shark. The captain commanded his men to train a gun upon the shark, and the monster was hit by a cannon ball. The shark vomited the sailor, who was picked up by a boat. He had hardly suffered any injury. We must remember, however, that all that happened in 1758. I personally did not see it.

Against the traditional story in the Bible the objection is often raised that there are no whales in the Mediterranean, and that the gullet of a whale is not large enough to admit a man. Now there is no doubt of the existence of whales in the Mediterranean. Large parts of the skeltons of two whales are preserved in the museum of the Syrian Protestant College at Beirut. One of the animals was cast up on the shore near Tyre, not far from the traditional site of the ejection of Jonah. The other drifted ashore

at Beirut itself.

The gullet of a right whale would not admit a man, it is true; but the sperm whale has a gullet quite large enough to swallow a man. Sperm whales are found in the Mediterranean. In the cuneiform annals of Assur-nacir-pal, who reigned over Assyria 885-860 B. C., it stated that his royal predecessor, Taglathpileser I., who resigned about 1,100 B. C., boarded Phoenician ships at Arvad, near the northeast of the Mediterranean, and slew a physeter, or blower, with ivory teeth; in other words, a sperm whale. The scientific name of the sperm whale is physeter, which in Greek means blower. The blower slain by the ancient Assyrian king must have been a sperm whale, because in another passage of the cuneiform annals of Assur-nacir-pal we find that this Assyrian king received as tribute from Tyre and other places on the Phoenician coast, ivory teeth of the blower, the creatures of the sea. The sperm whale has on each side of the lower jaw from twenty to twenty five teeth, consisting of the finest ivory. They are about five or six inches long, and project about two inches from the gum.

The giant sperm whale attains a length of about one hundred feet, with a girth of forty feet. The Arabic name of the sperm whale is ambar, which means passing through the water. Ambar is also the name of the fragment substance which we call ambergris, or gray amber, in distinction from yellow amber or French amber. Ambergris is the morbid concretion from the alimentary tract of the sperm whale, like the bezoar found in the stomach and intestines of certain animals, especially the wild goat, known as the bezoar goat. In the Ethiopic Bible the name ambar is used for the great fish that swallowed Jonah.

In the new *Lutheran Church Gazette* of 1895, page 306, it is reported that a whale hunter, James Bradley, was in February, 1891, swallowed by a whale, and on the following day he was taken alive out of its stomach. He lay in a swoon in the belly of the whale. The sailors had much difficulty in restoring him to consciousness. It was not till after three months' nursing that James Bradley recovered his reason.

The sea monster which swallowed Jonah corresponds somewhat to the wonderful creatures in the "Arabian Nights," which transport men from one place to another in an incredibly short time. We must assume that the whale swallowed Jonah near Joppa and cast him ashore at Alexandretta.

Now, from the northeast end of the Mediterranean it was easier for Jonah to proceede to Nineveh, especially if he went down the

Tigris, than it would have been to return to Jerusalem. The whale could swim from Joppa to Alexanderetta in three days and three nights. If Jonah had traveled overland on horseback it would have taken him more than two weeks. The trip from Joppa to Haift, which represents but one sixth of the entire distance from Joppa to Jerusalem or to Alexanderetta, requires from two to three days.

Pliny says of the physeter, the sperm whale, that it is the largest animal in the Galic ocean, the Bay of Biscay. It raises itself an enormous pillar, towering above the sails of the vessels and spouting a flood of water. Sperm whales often raise their enormous heads above the water. The head of a giant whale is sometimes more than thirty feet in length.

Chicago Record-Herald.

IN THE BEGINNING.

Perhaps one of the greatest causes for the present chaotic condition of Christendom if not the real stumbling block, the reason why doubt has taken the place of faith as to the authenticity of the scriptures and of the various schools of philosophy coming into existence, is, the misinterpretation or misunderstanding of the sentence, "In the beginning God created the heaven and the earth." Many of the creeds teach that we are to understand that the evening and the morning are as a day with us, (24 hours) and others teach (and this is scriptural) that a day with the Lord is as a thousand years, while geology the most authentic record (because it cannot be altered by man or changed to fit preconceived ideas) teaches that perhaps millions of years intervened between the "Evening and the Morning" of the first day, in that very remote peroid of time, and geology also teaches, if it teaches anything, that the earth came into existence by process of law (cause and effect) while the Creeds would have us believe that Our Lord took His trowel and made it out of nothing in a day. Now to believe that it came into existence by natural laws would not be taking any of the credit from God, because we believe that God made these laws and that he always works by law and right, and never contrary to the established irrevocable law "not one jot or tittle of which shall fail." Sometimes man gets wrong ideas about things and sincerely believes (and teaches others to believe) in these erroneous ideas and builds up systems of religion on the sands (a wrong premise) and when they are investigated (the floods come) they are found to be unsubstantial.

Instead of presisting in, and hugging this exploded theory as

many are now doing, would it not be better to accept the truth and get in line? It is not disloyalty to your God nor to your parents to accept a truth when it is presented, perhaps those who have passed on in the dark would have walked in the light had the light come in their day.

Another popular falacy and one that is in keeping with the making of the world out of nothing, "Is that God can do impossibilities" for with God nothing shall be impossible (Luke 1:37) is taken along with the miracles as evidence that He can, when the very fact that the things are done should teach us that it was not impossible, but that there are yet laws with which we are not familiar and the Savior understood this to be the case, for he said: "The things which are impossible with men are possible with God" (Luke 18:27) that miracles are only miracles in the sense of our not being able to comprehend the law by which they are performed is further evidenced, if it is necessary to bring more, by what our Savior said on another occasion: "Verily, verily I say unto you he that believeth on me the works that I do he shall do also and greater works than these shall he do because I go to the Father," (John 14:12) (and you will gradually come to understand all of the laws by which I perform these, to you wonderful things) "for I have yet many things to say unto you but ye cannot bear (or understand) them now." (John 16:12.)

When we cease to view things in the old antiquated tallow dip rays of the past, and come to realize that the makers of the creeds did the best they could with the meger light they had and accepted the facts as they appeared under its uncertain glimmer, and come to view them in the electric glare of the twentieth century with the added experience of generations and with the assistance of the Comforter (the Holy Spirit) to teach us all things and, praying as we do to lead us into all truth, if we reject the truth after being lead up to and shown what is the truth, what hope have we of being saved? Because it can be nothing but the truth that will save, and "God's law is truth" (Psalm 119).

Comeing back to Genesis (the abridgment of unknown ages of time) "In the beginning does not have reference to time but only to this our earth, because time was before our planet came into existence as a planet We are given an abbreviated account of the creation (organization) of our earth how everything in chronological order and by His word (law) came into existence which agrees with all we know of geology. When we substitute time, or period, for the term day because it took God as long to do these things as was necessary by process of law (His Law) whether it was a minute or a million years, we can, in a measure, comprehend the length of time

between the morning and the evening and the time consumed in the process should not enter into the question as to the truth or falsity of the Scripture.

After organizing the heavens and the earth out of the always existing indestructable elements and dividing and subdividing and arranging everything by law to conform to law, there can be no doubt but that vast period of time elapsed before it was possible for any living thing to exist on the earth. Geology agrees with this, then, comes the mere statement that God created animated nature including man, "male and female created He them," and the evening and morning was the sixth day, (period) and then in the first verse of the second chapter, "Thus the heavens and the earth were finished and all the host of them" (meaning all the creation) "and on the seventh day God ended His work which He had made, and God blessed the seventh day because that in it he had rested from all His work, which God created and made" and then in the fourth and fifth verses of the second chapter in order that a mistake could not occur, the writer says, "These are the generations of the heaven and of the earth when they were created in the day (or time) that the Lord God made the earth and the heaven and every plant of the field before it was in the earth and every herb before it grew," (which can only be understood in one way and that is that they were spiritually created). "For the Lord God had not caused it to rain upon the earth and there was not a man to till the ground" and so we must apply this interpretation with its implication to man, also, that he too was spiritually created before he was temporially or physically, because in the seventh verse of the second chapter it goes on to inform us how "The Lord God formed man out of the dust of the ground and breathed into his nostrills the breath of life and man became a living soul." If it is true that man existed as an entity before the world was framed (and there are other passages in the Scriptures which plainly teach the pre-existant state). Orthodox Christendom continues in the old dogmatic channel, "Teaching for doctrine the commandments of men." How long before we will come to a knowledge the of truth?

The fact is people do not read the Scriptures but are taught to accept the conclusions which were formed by man in an age of darkness and which comes down to us in the creeds, which are the foundation stones of what are called churches but in reality only societies formed for the purpose of piloting people to an imaginary heaven which heaven is founded on another gross misapprehension of the teachings contained in the Holy Bible which all claim as their authority.

[TO BE CONTINUED]

EDITORIAL.

For some time I have been thinking of the time so near at hand when I will be compelled to bid good-bye to the Elders, Saints and friends in dear old Maoriland, and then return to my loved ones far away in Zion. But before going I desire to commend you for your hearty support of THE MESSENGER, and for the expressions of appreciation given it. It affords me pleasure to assure you that the prospects of our paper were never more promising. With your support granted, the success of the paper is assured. Not only do I feel to thank those who have contributed to its columns, but also those who have assisted in setting the type and whose labors have many times extended into the night.

My mission life has taught me many valuable lessons; but one of the most valuable is that of appreciating good honest friends. Friends who are big with the beauty of God. Friends and co-ladorers after the Lord's own plan, "The image of God in the mold of man." One beautiful feature of the character of the Latter-day Saint Elders is the warm and enduring friendship that grows up between them while they are engaged in preaching the Gospel. These ties often become stronger than blood releationships and remain throughout life. One thing must be remembered that these men are called forth to all parts of the world, wherever they are needed and then receive their companions. The farmer and business man, carpenter and lawyer and the blacksmith and doctor live and work together. And in nearly all cases they become so attached to each other that to leave them when a release comes is a more trying ordeal than the previous leaving of releatives and friends at home.

Oft times friends have told me they did admire the Mormon Elders for their love for each other, for they seem like one big family, and then wanted to know how it was. The answer I gave was that it is the spirit of the Gospel they carry with them. This is the same spirit Christ prayed for when He ask that His Apostles might be one "even as He and the Father were one." The spirit of God is love, and the Elders have this spirit; their purposes are the same, namely, to bring souls to a knowledge of the true Gospel of Jesus Christ. The little weaknesses of the flesh are overlooked and they work in unity, for in "unity there is strength." If confusion of purpose or of methods were to be found among them, we might be justified in questioning the divinity of their calling, for the House of God is a house of order, while the house of the opponent of all that is Godlike must necessity be a house of confusion. They are happy, cheerful and contented and never tired of well doing, for they are spreading the Gospel of peace, goodwill and love to all mankind; and this Gospel is the "power of God unto salvation."

Now I invoke the blessings of God upon the Elders and *all* the people of New Zealand, and trust that all people will have the privilege of hearing the truth, and after hearing and accepting, that they may also be one in the Gospel, for the Spirit of the Gospel giveth strength.

AN INVITATION TO THE GENERAL CONFERENCE.

An invitation is extended to all the European members of the Church of Jesus Christ of Latter day Saints to attend the Annual Conference which will convene on April 5, 6 and 7, 1912, at Awapuni, near Palmerston North, Manawatu.

Every indication goes to prove that this will be one of the largest conferences ever held in New Zealand. The reduced rail road rates will be in effect at that time (Easter). Also the great convenience of the place where the *Hui* will be held, being on the main trunk line is another reason which will make it possible for many to attend.

This invitation is also extended to our European friends as well as Saints and it is hoped you will make it convenient to attend this great gathering.

ORSON D. ROMNEY, Mission President.
WILLARD A. DANCE, Mission Secretary.
JAMES GREEN, Conference President.

RELEASED MISSIONARIES.

Elders Oliver and Willard H. Humphreys have been honorably released from active missionary service in New Zealand. They sailed for home March 15, 1912, per s. s. Zealandia. They labored among the Maori people and were highly successful in gaining the Maori language, spending three years and three months among that people. Since May 1910, Oliver Humphreys has presided over the Ngapuhi Conference and Willard Humphreys presided over the Hauraki-Tauranga Conference. They spent their entire time in these two conferences, respectively. Both Elders have been energetic workers and have the respect of all the people they have met with while here. One emigrant, Bro. Claude Going, was in the company. They also joined a company of eight Elders and two saints going to Zion from Australia.

We wish to unite with their many friends in wishing them Godspeed and a *bon voyage*.

BAPTISMS.

A baptismal service was held at Kirikiri (Hauraki) at noon, Sunday, Feb. 11, 1912. A large number of strangers and investigators as well as saints were present. Brother Stuart Meha spoke upon the ordinance of baptism, after which two persons were baptized by Elder T. J. Tingey.

On Feb. 24, 1912, a baptismal service was held at Nuhaka (Mahia), when two more converts were added to the true fold. Elder W. E. Orr performed the sacred rite.

At Papawai (Wairarapa) Feb. 25, 1912, Elder Geo. E. Thurgood administered the initiative ordinance, baptism, unto one person.

On Sunday, March 10, 1912, a baptismal service was held at Puke Tapu (Waikato) at which Elder O. D. Romney Jr. baptized one soul.

REPORT OF EUROPEAN WORK FOR FEB. 1912.

	No. of Elders	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled.
Canterbury.	2	1070	288	298	1198	21	0	2	0	0	225	994
Otago.	2	220	22	47	126	0	1	3	1	0	45	698
Wellington	5	408	238	219	476	13	4	2	0	0	236	891
Wairau.	2	0	22	5	0	4	4	5	0	0	0	962
Wairarapa.	2	79	23	103	163	11	2	7	1	0	26	1053
Manawatu.	2	275	26	68	250	4	6	0	0	0	47	377
Auckland	4	580	145	107	499	3	5	3	0	0	141	587
Gisborne.	2	239	123	13	309	7	0	7	0	0	60	74

BIRTHDAY GREETINGS.

President Charles Hardy, President of the Auckland Branch, celebrated his eightieth birthday last Thursday, March Twenty-first. President Hardy still has good health and is able to carry on very successfully his business affairs. Such a husband, father, friend and servant of God as President Hardy, is as a beacon set upon a

hill, as a lighthouse to the mariner, a guide, philosopher and friend to the youth, both by the example he sets and by the good he does in public and private life.

May God grant President Hardy "Many Happy returns of his Birthday" is the sincere prayer of THE MESSENGER.

TO MY NIECE E. N. ON HER WEDDING DAY.

Gentle maiden, fare thee well!
May loves pure joy thy bosom swell
Thine eye delight, thy heart decoy
With pleasures free from base alloy.
Throughout life's journey fare thee well!
On rugged mountain or in flowery dell
Or down a gentle river gliding
Or on the gale lashed billows riding.

Maiden beloved by all who've known
Thine infant form to woman's beauty grown
Who've watched thee day by day and year by year
To whom thy graceful charms have grown more dear.
But not less dear to him who left thee but a child
To traverse oceans wide and regions wild
And now returns across the briny tide,
To find the lovely child a lovlier bride.

With flattering hopes life's journey has begun
A morning sweet with a refulgent sun
A path bestrewn with spring's bright flowers
A garden blooming with sweet spring-tide showers
A lake reposing on the mountain's breast
A gentle stream so peacefully at rest.
So gently rose thy young life's morning sun
So sweetly may his onward course be run.

Yet should a change alas! come o'er thy dream,
Should rugged ocean come for gently murmuring stream,
Storm come for sunshine, tempest for repose,
Bitter for sweet, instead of friendship foes.
Then change thy gentle grace for Hardy strength,
Then shine the heroine through the combats' length.
Defy the low-born powers of earth to dare
And trust in heaven. Adieu sweet maiden fair!

Ely, England, 1863. CHARLES HARDY.

THE MESSENGER.

PUBLISHED EVERY TWO WEEKS BY THE

NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"Love is not getting, but giving; not a wild dream of pleasure, and a madness of desire—oh, no, love is not that—it is goodness and honor, and peace and pure living; yes, love is that; and it is the best thing in the world; and the thing that lives longest." *Henry van Dyke.*

ORSON D. ROMNEY, Mission President — T. J. TINGEY JR., Editor

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SALVATION FOR THE DEAD.

Of all the contending creeds of Christianity perhaps the only belief in common among them is their belief in respect to those who have died without Christ. These, without exception are eternally "damned," "damned" without ever hope of redemption. By this doctrine, then at least two thirds of the people living upon the face of the earth today are "damned" because according to statistics only one third of the world's people are even Christians in name. This includes all the various sects, but if we narrow it down to that particular creed which claims to be right there are but very few people saved. This says nothing of the millions who have died before Christ was preached, to say nothing of those who are dying daily while Christ is being preached almost in their midst and do not believe. Is it possible that all these people are to be "damned?" If this be true, fathers and mothers will when they meet that loving Savior be bereft of their children; wives will be bereft of husbands, husbands of wives and all will be miserable. Will it be heaven to them to be in Christ's presence when their children, the blood of their blood, flesh of their flesh will be cast into that never ending torment? Do mothers suffer in this life to go to heaven without their children? No! Heaven is not heaven to a mother without

her children. It seems to me, then that if that doctrine be true their salvation will "damn" them beyond the sufferings of those who have died without Christ. Does it not seem possible that love should endure forever beyond the grave? Take love's passion from the dull mortal clay and what is it? Nothing. Then to live without hope of salvation is nothing. Love is an attribute of the mother's heart, and at death the same love must endure forever because at the resurrection spirit and body will be reunited. Then the mother must still have her love for her children. The conclusion is obvious; either there is no heaven or there is no "eternal damnation." Can we with consistency believe this? No! Then let us find a way for love to be satisfied. Heaven is love and love to be heaven must be satisfied and to be satisfied mother and children must be together. Let us find the way.

We are told in Holy Writ that Elijah was to come and "turn the hearts of the children to the fathers and the hearts of the fathers to the children lest the earth be smitten with a curse." Unless parents and children are joined they can not, as already proven, receive a fullness of joy. Show me a mother that is happy without her children, one that does'nt always have a yearning for them and is not happy because they are not, if this can be done there is no need of a heaven or hell. But it can not be done. Mothers are in hell without their children. Fancy a mother saved and happy with the knowledge that her child is in torture with no hope of future deliverance! Ah! human hearts rebell, it is not so! Fancy a Savior so loving that He can clasp a mother to His bosom when He knows that mother's child is in torture because it did not believe on Him! It is not so. Yet modern Christianity is teaching it. Reason calls for something better, something that is true, something that will bring happiness. This has come in the fulfiling of the last prophecy contained in the Old Testament. Elijah has been to earth and restored the authority to perform this great work. He has broken the chains and has shown to the world that men are not "eternally damned." True, Christ said, "he that believeth and is baptized shall be saved but he that believeth not shall be damned." But "damned for everlasting" is not true because it can't be done. The true meaning of the word "damned" is, just as you would "damn" a stream of water the water is held back, it can't go on. And so the soul that is "damned" is held back. But as the stream that is "damned" goes somewhere, because it has that everlasting law, gravity, behind it, it is unable to stop, it must go somewhere; so the soul that is "damned" can't cease to exist because it is com-

posed of indestructible matter and has that Divine property of everlasting existence behind it. As long as the "dam" is high enough the water never rushes on; so the soul as long as it is "damned" never can go on, and as the water never loses its gravity so the soul can not be destroyed. If it can not be destroyed there must come a time somewhere in the eternal worlds to come when the "dam" will be broken and the soul allowed to go on. Therefore it is impossible to be eternally "damned." Then what is "that dam?" Jesus said, 'Except a man be born of the water and of the spirit he can not enter into the kingdom of God." Then not being baptized is the "dam." When the "dam" is broken the soul enters into the kingdom of God. This is what Elijah did, restored the power to break the "dam."

If nothing can be destroyed then these souls must be allowed to progress. The only way of progress for them is to enter the kingdom of God. Those who have entered are able to progress but if members of that family are not there those who have entered are not happy, or it is not heaven to them. So, for it to be a heaven we must look for a way that those souls out of heaven may come in so that all may be united. How? is the question. Christ said, "Except a man be born of the water and of the spirit he can not enter into the kingdom of God." Baptism, then must be the way and the how. This law was given to mortal man while Christ was on the earth. We must conclude that the law must be complied with in the flesh. He also said, "to enter by the door and he that came up any other way was a thief and a robber." If baptism could be complied with in any other way except in the flesh then there are two doors each having a different law. The first law was given to mortal man with no provision that the law could be obeyed other than in the flesh. Still, if only they who are baptized while living in mortal flesh are saved there are countless numbers who will not enter the kingdom of God. But this is not possible as already proven. It has also been shown that the ordinance could be obeyed only in the flesh. What provision is there then for those who have died without baptism? Clearly by vicarious work. Vicarious work is something that we can not do for ourselves. Spirits can not be baptized for themselves, else what need the law have been given to mortal man? If spirits could be baptized for themselves on the other side mortal man need not strive to overcome his mortal weaknesses because at his death he could at once when reaching the other side be baptized and forgiven. Man could commit the foulest f crimes with no fear of punishment for at death he could be

immediately forgiven. Where will this lead us? To making Christ's laws void and changeable. He left but one way, but this is making two. Therefore all who enter into the kingdom of God must be baptized in the flesh, also the dead must enter by a vicarious baptism.

The law of a vicarious salvation is not accepted by the world because of the narrowness of their creeds. If they would consider the matter unbiased they would see that the salvation of the whole world is based on a vicarious labor. The Savior laid down His life for all mankind. Mankind could not atone for their own sins in that way, hence a vicarious labor. If man could have saved himself there would not need to have been a Savior, so therefore we must conclude that a vicarious work is the only possible way. It can not be argued that Christ did it all for us when He cried, "It is finished," if so He would have left no laws to be followed. He merely made it possible for us to be saved if we would partake of His laws. Our meals may be prepared, or finished we may say, for us but that does not satisfy our hunger—we must partake.

(To Be Continued.)

HEALING BY FAITH.

Among the signs which Christ declared should follow "them that believe" was, "they shall lay hands on the sick and they shall recover." (Mark 16: 18.) He had already instructed His Apostles whom He had chosen and ordained that they were not only to preach the gospel, but also to heal the sick. In this instance, however, the promise was not confined to those whom He authorized to preach the gospel to every creature, but it was to follow those who believed their teachings and were baptized. It was not the only gift to be bestowed upon believers, but still was very important. That the blessing was enjoyed by many of the members of the Church in those times is made very clear in the writings of the Apostles and in the record of their acts.

Those "gifts of the Spirit" were distributed among the members of the body of Christ according to their faith and the operations of the Holy Ghost. (I. Cor. 12.) As long as real, active faith existed in the Church of Christ, healings by the power of God were common among the saints. When that departure from the faith predicted by the Apostles Peter and Paul came to pass, those gifts, sometimes called "miraculous," also departed For hundreds of years during the establishment of the various forms of religion instituted by men, these gifts were almost unknown in Christen-

dom, and the teachers of the various sects accounted for their absence by stating that they were "done away," or were "no longer needed.

Not until the Lord in His mercy restored the gospel in its fullness through the Prophet Joseph Smith was there a disposition on the part of modern ministers to accept the doctrine of healing the sick as a gift of God, or admit it to be a feature of the gospel of Jesus Christ. Indeed, when the Latter-day Saints announced to the world that all the gifts of the gospel, including the healing of the sick by the laying on of hands, were attainable in the present age, the declaration was received with incredulity and by many professing "Christians" and their preachers with denunciations, threatenings and persecutions of those who testified that these signs followed believers, as in the early days of the Christian era.

"Fanatics," "impostors," "superstitious knaves," "false prophets," "wicked pretenders," "servants of Satan" were among the mildest of the epithets hurled against the followers of the Prophet Joseph Smith, because of their belief in the present power of God operating upon the principle of faith. When the saints were driven by armed mobs from the State of Missouri, they were ordered to disband and separate, and no more to organize with bishops and elders and pretensions to the healing of the sick by the laying on of hands. Their houses were burned, their property was confiscated and many of them were cruelly butchered because of their belief in these doctrines.

But a change has been coming over the minds of many people since that time, and today there are popular preachers and some religious organizations in Christendom that teach the possibility of healing by faith and are making it a part of their creed or their service. In America this cult has appeared in several different forms called by various names, and cases of healing through prayer, or by the laying on of hands, or by the exercise of mind over matter, or by processes miscalled "science," have been quite numerous, and such as are genuine have been the result of that which the Savior and His Apostles called faith. It was by faith, so He said, that the sick to whom He administered were healed. He named no other cause and called it by no other name.

Faith is a wonderful force, a spiritual power, and it is the same yesterday, today and forever. Whenever and wherever the gospel is preached in its purity and by divine authority, healing by faith is taught as a part of it. It is a principle of the gospel as much as baptism is, not, however, as an essential to salvation, be-

cause "he that believeth and is baptized shall be saved" if he "endures unto the end," while he who has not faith to be healed, but obeys the divine commandments, may gain salvation.

In a recent issue of a respectable Liverpool newspaper, an account appeared of a meeting of clergy and laymen, held at Sion College, Victoria Embankment, London' "with the object of promoting the formation of a central church council for the consideration of questions connected with healing by spiritual means." It was stated on that occasion that the society was formed three years ago "with the object of reviving in the church the gift of healing." A number of clergymen spoke in support of the movement, and one reverend gentleman mentioned a society with which he was connected, founded six years ago and having a membership of seven hundred. A resolution was adopted that the time had come for the formation of a central church council for the consideration of this important subject, and asking the Bishop of London to nominate the members of that council.

The same paper gave particulars of the faith healing movement in America, where preachers of the Episcopal Church were advocating, by lectures and otherwise, a similar course of action to that in London. But they proclaimed the fact that it had "no official standing in the Episcopal Church, but was an individualistic endeavor, and was presented in the form of Psychotherapy and Religion." This is an attempt to mingle the spiritual with the medical, and it contemplates the aid of the physician with the exercise of the mind over the body. In what is called the Emmanuel Church Movement, its originator explained that "no case was accepted unless it had been first reported upon by a competent physician, and no case of organic lesion or disease where a surgeon was needed was taken except as the patient's spiritual comfort might be concerned."

All these attempts to get back the original gospel gifts are, perhaps, well enough for those who move in man's ways and will not receive the plain, simple doctrine of Christ. But who ever heard of the early Christians consulting a physician or surgeon to know whether the divine promise could be realized, or whether the instructions given by the Apostle James could be carried out? He said, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." (James 5: 14-15.) Peter did not wait for the diagnosis of a physician or surgeon in the case of the lame man who was healed at the gate of the temple, nor did

any of the disciples attempt to mingle the theories of men on medical questions with the gospel of Jesus Christ and the power which accompanied it.

In these last days, God has restored the gospel in its fullness and with it every gift and blessing pertaining thereunto. The sick are healed today through faith, as in times of old. That faith is sometimes in the person who is afflicted; at other times in the human instrument of his healing; at other times in both. But faith is the cause and the cure is the effect. The healing is not manifested to create faith, but it comes as its result. It follows "them that believe." Cases of this kind are so numerous that the MILLENNIAL STAR could be filled every week with narrations concerning them. We do not often publish particular instances, but we are now in receipt of a letter from President J. Wilford Booth of the Turkish Mission, stating particulars which so clearly give evidence of the power of God in the cure of disease, contrary to the pronouncements of medical men and which can not be ranked among those cases that are sought to be explained upon the theory of "suggestion," or of nervous excitement, that we give place to them in these columns.

Many of the saints in this country will remember the endeavor of a number of Armenians, members of the Church, to emigrate to America, who could not pass the examining physicians, and were therefore excluded from going on board ship, being afflicted with an eye disease common in Turkish dominions called trachoma. Some of them were not permitted to land even in England, and they went to Harve, in France, where they vainly attempted to get passage to Mexico, then to Canada or to the United States. But the terrible affliction from which they suffered stood in their way, and in each instance they were debarred. They are now safe and sound in Utah, and the account of the healing of two of them, the most stubborn and severe cases in the whole company, is thus related by Elder Booth:

"When the emigration doctor had rejected them twice, I asked him if they could be cured by remaining there and having their eyes doctored. He replied that it would require four or five months to effect a cure on the woman's eyes, and there was no hope for the old man, who had the disease in a very bad form, and 'he was too old to be cured.' In about one week after the doctor had made this statement, they requested me to administer to them. I told them they must exercise faith and prepare themselves through humility and prayer, and then I would do so. The third day after that we held a protracted prayer meeting with them and then

anointed their eyes and prayed for them in the usual way of administration. We arose and went to an eye specialist, who pronounced them both 'completely cured from bad cases of trachoma,' and gave them each a certificate to that effect. I took the certificates to the emigration doctor, but he remembered the cases and would not believe that they were cured. But after request, he consented to examine them once more. He did so next morning, and on looking into their eyes, he acknowledged that they were cured and said, 'They have not a bit of contagious disease about them.' They were afterwards accepted by the steamship company and taken to Canada and were examined there by the Canadian doctor, and afterwards by the United States doctor and were pronounced 'clean' and 'O K,' and were allowed to proceed on their way."

No elder of this Church arrogates to himself any special power as a "healer,"but we do all declare that God has not changed, and that faith in Him is as much of a vital healing force as ever it was in the world's history. This was the doctrine announced by the Prophet Joseph Smith amid opposition, ridicule, persecution and martyrdom. It is now forcing itself upon the minds of thinking people, religious and scientific, and with many other grand truths enunciated by the great prophet of the nineteenth century is being adopted, without giving credit to him or glory to God. No matter, so long as the truth wins its way and conquers error and evil it will go on to victory. For behold, "a little leaven leaveneth the whole lump," and through it humanity will be blessed and God will be glorified.

C. W. PENROSE, *in Millennial Star.*

TRUE RICHES.

Seek ye not for riches, but be ever true,
Striving to learn wisdom, adding virtue, too,
And the Lord, possessing all that is on earth,
Will to you his blessings graciously bestow.

Seek ye not for riches, but for treasures, true
Even the great myst'ries shall unfold to you.
Life and joy eternal, peace, love, treasures rare,
In the Father's kingdom you shall know when there.

Seek ye not for riches, but do always pray.
There will be a blessing for those who ne'er stray.
Mansions, glory, power, increase evermore,
For the true and valiant, there will be in store.

CHRISTIAN N. ANDERSON.

IN THE BEGINNING.

(Concluded.)

That every form of life was created on the fifth day or (peroid of time) spiritually while the earth was evolving and revolving and circling (obeying the law of gravitation and attraction) gradually becoming cond tioned to sustain life and then man, male and female on the sixth day (period of time) is abundantly confirmed by geology, and geology explains how the lower forms of life as soon as conditions were right were first introduced and then up to Adam our great forbear was placed in the Garden and after he had been established in the Garden the cattle, fowls and beasts of the field were formed temporally out of the ground and in the way they could be formed (naturally) and not with a paddle (unnaturally) and also in the time necessary to accomplish a task of such magnitude which geology informs us took considerably longer then some of the creeds would have us to believe.

It is not difficult for a thoughtful person to understand why intelligent people are beginning to see a light and refuse to accept old dogmas as Gospel Truth, nor why the unthinking masses who reading the numerous criticisms of the various sectarian creeds, (higher criticism) are coming to view the Bible as a joke, and rightly, too, considering the fact that learned divines tell us that all societies (churches) professing Christ and drawing inspiration and authority from the same source (the Bible) teaching for God's Holy word doctrines diverse as are the poles will be accepted of Him.

The Bible history of the Creation is necessarily brief(the most abbreviated of all written history)and serves for an outline and that is all. Geology when correctly understood will supply the material to fill in and complete the structure and when the law(cause and effect) is applied, not one jot or tittle of which shall fail, heaven and earth shall pass away by the same law when they have served the purpose for which they were created, it will be found that Genesis and geology agree, misapprehensions may have, will yet occur but by degrees man is evoluting out of the darkness of superstitution, idolatry, miracles, into the glorious light of Truth, Law, Love, the only things which will endure(the brotherhood of man and fatherhood of God)and that this is what Jesus Christ lived and died to establish is abundantly evidenced in His Gospel when we throw away our antiquated smoked glasses and tallow dip and put on our modern cryptocs and view things in the arch light of reason and revelation.

The premise that our intelligent entities existed before we tabernacled in the flesh is reasonable, scriptural, scientific, and philosphic, as is also intellectual evolution which will bring us back

into the presence of God (and nothing else can). "We are saved no faster than we gain intelligence" so let us abandon the idea that God ever performed a miracle (made the world out of nothing) and all of creation in six days, and all of the error and concomitant evils will vanish away. ELDER M. M. JOHNSON.

CONFERENCE REPORT.

Ngapuhi:—Thinking that the readers of THE MESSENGER and those desirous of following the work being accomplished by the Elders and members of the Church of Jesus Christ of Latter-day Saints in Ngapuhi, I submit this very brief report of our district conference. Those who are fortunate enough to understand the Maori language will, no doubt, get a more detailed account in the TE KARERE, than the one I take pleasure in offering.

Two more pleasant days than the twenty-fourth and twenty-fifth of February could not have been selected for a conference. The "*hui*" was held at Waimamaku, which is situated about a quarter of a mile from the western coast. The fertile valley is surrounded by rolling hills excepting in one place where the Tidal river, which slowly meanders through the green fields wends its way back to the mighty deep. Just where the river made a large bend in a grass covered paddock the tent was pitched, and not far from there was the large dinning hall erected especially for the occasion.

Under these favorable circumstances many natives comparatively few of whom were members of the church assembled. There were six Elders from Zion present among whom were President O. D. Romney, Oliver Humpherys, E. E. Wight, W. H. Humphries, A. L. Rawlins and D. S. Romney. On Sunday the attendance was largely increased by visitors from the neighboring "*pas*."

President Romney left Auckland accompied by his wife and son Melbourne, but on their arrival at Towai Sister Romney was persuaded not to attempt the sixty mile horse-back ride, and so spent a very enjoyable week at the home of Brother P. S. Going. President and son, however, made the ride one way on horse-back, but were fortunate to have the privilege of returning part way by boat.

After spending Friday in welcoming the visitors, the conference began in earnest at ten o'clock Saturday morning. Elder Oliver Humpherys called the assembly to order, and presided over all the meetings. In as much as Ngapuhi is rightly noted for its well versed and fluent speaking Maori Elders, we did not lack for men capable of placing the principles of the restored Gospel before the

people. A splendid spirit animated our first meeting and prevailed throughout the conference.

Three meetings were held both Saturday and Sunday. I heard it said by those who have had the pleasure of attending many of our conferences that never before had they heard the Gospel preached so plainly and strongly at a "*hui*." This was exactly what was wanted for the main reason of having the "*hui*" at Waimamaku was to reach the people of those parts who heretofore have been very prejudiced against our people.

The last meeting on Sunday night was given to testimony bearing. After listening to many strong convictions of the divinity of the work, the conference was brought to a close. Visitors were privileged to ask questions at the conclusion of the meeting, and much good was thereby accomplished.

Elder Oliver Humphreys, president of the district, had the entire affair under his supervision being ably assisted by some of the Maori Elders. The conference was a very fitting close to the untiring labors of Elder Humphreys who has spent his entire time in the Bay of Islands, and now has returned to Zion. Much credit is, also due the Natives of Waimamaku for the way in which they entertained and cared for the visitors both European and Maori.

The majority of the people did not leave until Tuesday, for on Monday the unveiling of a monument took place. The Church of England had this affair in charge, and all went off very pleasantly. I feel safe in saying that all those who attended the conference returned feeling edified and instructed in the truths of Mormonism.

ELDER D. S. ROMNEY.

IDEALS.

By a sacred stream in Eden,
Close within a sheltered cove,
Covered o'er with moss, an easel,
Is deep hidden in a grave.
'Tis a strange historic alcove,
And the artists of all time,
When their souls were most illumined
With a fire that was divine,
Have sought the wondrous easel
To portray a vision fair.
And their hand has oft been guided
By an angel, waiting there.

A man of wondrous world lore
To the easel came one day,
For the world he had a message
On the canvas to portray.
In the purple mists of morning,
In the quiet of the day,
In the splendor of the sunset,
He was at the cove, alway.
And even in the holy night,
He wandered there, alone,
To gaze upon the picture
That he felt was all his own.

When his work, at last, was finished
And his picture stood unveiled
His heart was sad and empty;
For he felt that he had failed,
In his grief and disappointment
At the failure he had made,
He ripped the canvas into shreds
And tossed it in the shade—
It was not his life's ideal,
And he could not understand
That his brush had been directed
By an unseen angel's hand.

Then a hand, more humble, gathered,
All the painted shreds so rare,
And traced the self-same picture,
With the angel always there.
And the man, in years, grown wiser,
In God's love humbler, too,
Saw his ideal glorified
In his picture thus made new.
With an angel's hand to guide us,
If we idealize the real,
Even though our thought is altered,
We shall find it God's ideal.

LELLA MARLER HOGGAN.

THE MESSENGER.

PUBLISHED EVERY TWO WEEKS BY THE

NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"What is written on the tablets of our own hearts by our own actions that will be the judgment of the Almighty concerning us. No man can escape it, every man will testify for or against himself; and his status at the day of account will represent the judgment of God concerning him. One will fit the other." *O. F. Whitney.*

ORSON D. ROMNEY, Mission President F. W. HALLS, Editor

Vol. VI WEDNESDAY, APRIL. 24, 1912. No 7

SALVATION FOR THE DEAD.

[CONCLUDED.]

That baptism is absolutely necessary for all souls who have ever lived is clearly shown from the fact that to enter the Kingdom of God is by baptism and not being baptized is to be "damned." It has been proven that when "damned" the soul cannot be destroyed that when the "utmost farthing has been paid the captive shall go free." Matt. 5: 29. To be free it must enter the Kingdom. But the the Scriptures speak of eternal "damnation." This cannot be denied for it is true. It is easily explained and it can easily be seen that it is eternal punishment. When water is "damned" it is held back, but when turned loose again it can never catch up to the place where it would have been. The soul that is "damned" may be forgiven and allowed to progress but the effects can never be overcome. The effects will be eternal "damnation" because the soul can never reach that degree which other souls have attained—they like the water will be always so far behind. There is only one conclusion; the dead must be baptized.

Paul gives the key note to this principle when he says, "If in this life only we have hope in Christ we are of all men most miserable." I Cor. 15;19. If we are to live only for this life there is no incentive and where there is no incentive there is neither good nor bad and consequently no need of salvation either of the

dead or living. If this were true there would be a mistake in God's universe,because at the end of this earthly existence all matter both spirit and flesh would have to be destroyed. This is not possible and thus there is hope beyond the grave. Even in this life men are "most miserable" when family connections are severed without the added bitter knowledge that there is no hope beyond that those ties be renewed. We are told without baptism no man enters the Kingdom of God. Many family ties are thus broken here on earth by the death of unbelieving members and thus without hope of a future renewal men are "most miserable." How is this renewal to be effected? By all becoming members of the Kingdom of God. The Kingdom of God is spoken of as the only kingdom that shall stand and not be broken down. Dan. 7: 27. Then we must conclude that all other kingdoms will be broken up by this Kingdom and those who have not joined it by complying with its laws of adoption will be cast out "until the utmost farthing is paid." That all people will eventually become members of this kingdom is made clear from the statement of Christ, "there shall be one fold and one shepherd." John 10: 16. It has been proven that it is impossible to be "forever damned" so we therefore conclude there is only one Kingdom The law is, to enter the Kingdom by baptism. If the King complied with His own law then His subjects must do the same. But there are people who have died before the setting up of this kingdom. What will become of them? They are dead and beyond the power of doing for themselves what those in the flesh are doing so how can they be saved? They cannot be saved without faith, repentance, neither without works, they cannot have faith without hearing and so, to be saved, we conclude they must first hear. "Verily, verily I say unto you, that the hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live" John 5:25. To hear, they must have a preacher. Christ preached to souls in prison who were disobedient. I Peter 3: 18, 20. By our first law we know these spirits did not enter into the Kingdom even though Christ did tell the thief, "This day shalt be with me in paradise," (Luke 23:36, 43.) for three days after His burial Christ said He had not yet ascended to His Father. John 20:17. Where was He then? Peter says, "By which also He went and preached to souls in prison." I Peter 3:19. Here we have it proven that the disobedient spirits were preached to. If the instructions were not intended to be followed out what need they to have been given? We have it proven that it is impossible for them to do it themselves hence we must look for a way. Are

we to think of a Jesus so loving, who would preach to His children, unfolding to them, all the beauties of the plan they rejected and then prepare no way for them to enter into it? No! That would be hell indeed. There is no more hell to a man than to see what he has missed without power to regain it. Further more we are told, "They should be judged according to men in the flesh." "For, for this cause was the Gospel preached to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit." I Peter 4, 6. Men are judged by God in the flesh as to whether they have accepted baptism or not, hence the prison which is the judgment. That Christ preached to spirits in prison or in hell is proven not only by the Bible but also by outside Churches, even the Church of England says that Christ descended into hell, also the Episcopalians claim He went into hell. It is clear therefore that the disobedient spirits were preached to.

If the instructions were to be followed and if the work could not be done by the spirits themselves then it must be done vicariously. As a proof that the work must be done vicariously, Paul says, "Else what shall they do who are baptized for the dead if the dead rise not at all." I Cor. 15: 29. This gives us to understand that baptism was a principle of Christ's Gospel and was well understood by the people of that time. Once a principle always a principle for Christ is unchangeable. To enter into Our Father's glory the body must be made clean, for no unclean thing can enter therein. At the resurrection the spirit and body will be united. If the body is unclean it cannot enter into the Kingdom. When a man dies his spirit is separated from his body; how then can that body be made clean by the work of that spirit? Clearly it cannot because separated. But the body must be clean to enter the Kingdom and since it cannot be made clean by the spirit there is only one way, which is vicariously by some one in the flesh with a body. The fact of it being taught in the Bible proves it a principle of the Gospel and the Gospel of Christ today will have the same principle.

Baptism is necessary for the dead and it must be done vicariously. It is necessary, first; to fulfil the promises made in the Bible, second; that all may have joy and not be "damned;" third; having been taught in the days of Christ it must be a principle of His Gospel and lastly, it is within the bounds of reason.

That baptism is necessary for all regardless of the life they have lived upon this earth is proven from the fact of the "devout Cornelius whose prayers ascended to heaven," who was also told to

go to Joppa and he would be told what to do to be saved. When Peter had preached to him he was baptized. If Cornelius had died without this law would his good life have put him in the presence of Jesus? If he was not a member of the Kingdom of God while on earth would dying have changed his condition? If so we had all better hurry up and die and get into the Kingdom of God without work. If a good man can get to heaven without complying with the laws so can the sinner. But we find that the thief did not go to heaven but went to the prison where Christ taught him the laws. Although Paul received a vision and repented from his evil deeds and did them no more he was not saved but went and was baptized. All blessings are predicated on law. If we receive an exaltation in the Kingdom of God it will be if we have obeyed the laws. If we can get into heaven without baptism all mankind will be allowed the same privilege. There will then be good and bad people enjoying the same blessings, the wicked will enjoy the same blessings the good have spent their lives striving for. If this were possible much less true we would conclude there is no law and where there is no law there is confusion. If this were the case there is no incentive, with no incentive there is no happiness and consequently no heaven. It is therefore false and men are not saved, however good without baptism. This is the law for all regardless of the kind of life for God is the God of all, therefore His laws are the same for all people.

F. W. H.

REPORT OF THE APRIL CONFERENCE.

It is with feelings of joy mingled with regret that we realize that the great "hui" has come and gone, regret that the spiritual feast, as well as the temporal could not last forever, and joy in the memory of it, which will last, no doubt, throughout eternity; a conflict between anticipation and actual possession, we looked forward with pleasure, we look back with regret mingled with satisfaction. It marks an epoch in the progress of the great work of the Lord in New Zealand and the wonderful outpouring of the His Holy Spirit which was so abundantly in evidence in all of the meetings, and which every soul in attendance felt the influence of; bore testimony to the divinity of the Gospel teachings which alone are responsible for the great uplifting of these sons and daughters of Israel. When we contemplate the condition The Gospel found them in(taking their own testimonies) we are constrained to say with Moses,(Num. 23:23) "What hath God wrought."

Space will not permit of a full account of the conference, it would make a long and very interesting book. We must content ourselves with touching on some of the incidents which took place during the four days of the "Hui Tau," three days of which were en-

tirely devoted to speaking, and this almost entirely in the Maori tongue, which must be excused if this falls short of doing justice to the occasion.

There are two or three events which stand out prominently from the others which I think the Elders will, in years to come whenever memory reverts to the glorious missionary experiences in New Zealand, away down there in the South Seas remember most vividly "The Hui." This "Hui" and the priesthood meeting called by President Romney also the little "pakeha" meeting held in the tent, Sunday, April 7, 1912 hold prominent places in the memories of those who attended. The "Hui" was as the culmination or summing up of a year's work and was most enjoyable to us. In the meeting, when the good spirit took complete control, each of us were filled too full for utterance and we could only find expression in tears of joy. Another feature of the great conference was the liberality displayed in the contributions to the college fund in addition to the amounts already subscribed which is steadliy coming in, the young and old men came forward with amounts from one to ten pounds and the Relief Societies brought forward all they had on hand swelling the general subscription considerably over two hundred pounds which shows the interest with which the college is becoming invested in the minds of all, which is highly gratifying.

We must not overlook the singing by the four excellent choirs, nor the double quartets of the Elders, nor the duets and solos interspersed with the sermons and the source of inspiration for many things that were said during this memorable time. It would be an excellent thing if each community could secure the services of a good voice specialist who assuredly would make prima domas and impresarios out of the material of which these choirs are composed. The duets by Miss Annie Jensen and Elder O. D. Romney Jr. were especially appreciated, as was the recitation by Sister Laura Johnson these last two numbers being given at a concert held in the "pa" after the conference had adjourned. This concert was a fitting climax to the greatest "Hui Tau" ever held in New Zealand by our Church.

What can be said of the cooks and waiters? "They covered themselves with honor and glory! It is no small thing to feed one thousand hungry hunters three times a day, yet they did it without a hitch, unlike the miracle performed by Our Savior(who had no potatoes nor meat)it was a miracle nevertheless the way they cooked and served things, miraculous indeed the way they disapeared when placed before the hungry horde. And the committee who

had the whole affair in charge certainly did themselves proud for the arrangements were complete in every detail and showed much care and no little expense in the matter of dining room and well above an expense of over two hundred pounds not to mention the bevees, muttons, potatoes, fruits, vegetables and other incidentals.

It would not be right to close this letter and not mention a little incident that transpired at the meeting in the tent after the services were over. Four of our stalwart young Elders had spoken occupying the whole time, perhaps an hour and a half, they spoke with great power to a large audience who had taken shelter under the tent not particularly to listen to the speaking but to avoid getting wet (it had commenced to rain.)

They had come out from Palmerston to gratify their curiosity not to hear boys preach and when they came in they looked bored but a look of interest soon drove the other out, and when the meeting came to a close they were interested to the extent of asking questions—"Did the young men prepare their sermons, etc? And a lady was heard to say it was the best preaching she had ever heard. In the midst a prominent Maori called out, "These are the young men who are sent out to steal your daughters," it raised a laugh, one young lady told the writer they never locked the doors at her house.

The sports were pulled off in a drizzling rain which changed to a regular downpour occasionally but the program was carried out. And then came the farewells, some going one direction and some another to meet at the next "Hui Tau" but nine of our number having received their releases were to sail for America; and this would be the last time on earth that hand would clasp hand, only those who have experienced this can know the heartache

God bless the returning Elders and Sister Vilate, may they have a prosperous voyage and find a hearty, joyous welcoming home by their loved ones is the wish of all.

ELDER M. M. JOHNSON.

CONFERENCE REPORT.

Gisborne:—We as Elders are pleased to report the work being done in this conference. It has been about five months since Elder Johnson and myself opened up the European work in this part of the land. We have met with success in our tracting, the work is going along very nicely. Elder Johnson and I have made many friends here. Each Sunday we meet at Brother Hammond's home and hold our Sunday School and meetings and each partakes of the good spirit.

You all know that Elder Johnson has left us and gone to his home in Utah. Now I have a new companion, we are working hard to take the Gospel to those that are in darkness.

I'm pleased to say the people here treat us kindly. If they do not wish to take our tracts they say, "No thank you," and I can tell you dear readers "no thank you" goes a long way if it is given in a nice way. Some of the Christian people of to-day go to church with

their Bible in their hand and a smiling face and say they love the Sons of God and His servants. But when Elders of Israel come to their home on Monday the smiling face has changed, and instead of loving the servants of the Lord, taking their tract and reading it they persecute them saying all manner of untrue things about them, shut their doors in their faces, will not give them a chance to speak His words. They forget that the Elders have good, kind, loving mothers waiting for their sons to return home. Oh, how our mothers would feel if they knew how these Christian people are treating their sons.

We as Elders and Saints in Gisborne wish THE MESSENGER and its readers success in all they do.

ELDER J. S. MATTHEWS, CONFERENCE PREST.

RECOGNITION OF LOVE.

During our recent conference at Awapuni a recognition of love and respect that all the Elders in the mission had for Elder Dance, our secretary who was now released and would shortly return home, was shown in a few selected words given by President Romney in the presentation of a beautiful signet ring given by the Elders in remembrance of their high regard and esteem for him. Elder Dance accepted the ring but was so overcome that he could give expression to but few words among which he did say he had never received a more precious gift from anyone and it would ever be remembered by him.

WEDDING BELLS.

THE MESSENGER is always pleased to annouce marriages in the thought that two more souls have decided not to travel alone any longer but to become partners in life, to love each other whether in health or in sickness, whether in poverty or in riches. So it is with Pene Poutu and Meri of Waahi, Waikato. They made a very pretty couple and their marriage will not soon be forgotten for when President Romney and party arrived on the noon train from Auckland Tuesday April 2, 1912 the little Waahi chapel was already filled to overflowing with European and Maori friends and still greater numbers crowding around the building on the beautiful grass. The marriage ceremony was intensely interesting to all present and the great feast that took place immediately after was enjoyed by everybody. This is wherein Maori marriages differ so much from the Europeans in the fact that everybody is welcome and treated as though they were invited guests. Not being able to secure a dance hall did not change the program at all for as the glorious moon shone forth music was heard in the adjoining paddock and the merry dance went on until nearly midnight. No hard wood floor to dance upon, but the green grass for Pene and Meri's guests was good enough for them to have a most enjoyable time.

A FAREWELL SOCIABLE.

A very enjoyable farewell social was held at Auckland headquarters on April 10, in honor of the departing Elders and Sister Vilate Romney.

On entering the chapel one was impressed by the decorations, and Sister Amadio deserves great credit for her untiring zeal in this direction. President Romney occupied the chair, and in a brief comprehensive address made everyone feel at home. Our glorious hymn, "Oh, My Father" was sung with a fervor that made Saints and officers rejoice. Prayer was offered by Elder Larson after which the evening was given up to a well filled program. Some very enjoyable songs were rendered by Miss Watts, Sister Alice Laurie and Sister Amadio, and were vigorously applauded.

The musical Elders were to the fore, and with quartets and songs did a big share to make the evening a success. Bro. Herbert Pearce gave two musical items in his usual happy style. Bro. Amadio was in good form with a humorous recitation, which all enjoyed, while little Olive Holdsworth represented the wee tots with great credit in a recitation. Elders Whitney and Robinson gave pen sketches of Sister Vilate and Elders Dance, Tingey, and O. R. Johnson though touching on the eccentricities of the ones sketched, they showed the high and loving appreciaton in which Sister Vilate and the Elders were held. A feature of the evening were the extemporaneous speeches by Elders Tingey, Johnson, and Miss Vilate. Elder Dance had the wide subject of "woman" and seemed quite at home, he wound up a humorous three minute's talk with:

"Woman, bless her little heart
Wants every thing she sees."

Sister Vilate, who had the question, "Are men worth loving," said that as fathers and brothers they were satisfactory but she needed more experience before judging in other capacities. Elder Tingey endeavoured to prove by arguments, scriptural and otherwise, that "Marriage is a failure." In fact, so emphatic was he, that it was obvious he had never enjoyed the blissful state, as fear of the consequences would have tempered his remarks. O. R. Johnson was extremely witty and conclusive in his arguments, when asked the question "Is work a necessity?" He almost made one believe idleness a virtue.

Brother Billman from Thames very ably replied to the stump speeches from the standpoint of a husband, brother, and a hard worker, and proved that after all experience is the best teacher.

Supper was passed around at the close of the program and Sister Pearce, Sister Amadio and Mrs. Bennett are to be highly complimented on the excellence and variety of the viands supplied. The evening was brought to a close by all present singing, "God be with you 'till we we meet again," and "Auld Lang Syne." Benediction by

Prest. Romney and as we all went our several ways our hearts were filled with thankfulness at the bond of love between the Saints, which had been strengthened anew that night, and the thanks of the active workers are heartily given to those of the Saints who endeavored to be present, and thereby did their share towards a successful evening. ISABEL BENNET.

(After all that has been said about our successful sociable it surely would have fallen short of the desired end if Miss Isabel Bennett had not composed some of the quaint sayings that brought laughter to the house and her recitation was also enjoyed with the usual appreciation. ED.)

CHANGES.

Wm. R. Dalling, from Hawkes Bay to Canterbury. Jno. L. Ellertson, from Otago to Wellington. A. L. Francom, from Hawkes Bay to Wairarapa. A. V. Gooch, from Kohunui school to Mahia. H. H. Jensen and A. R. Ipsen, from Palmerston North to open up work at New Plymouth. M. P. Larsen, from Mahia to Wellington. W. E. Orr, from Mahia to Manawatu. J. A. Mc Farland, from Wellington to Otago. E. A. Ricks, from Auckland to Gisborne. R. H. Scaddon, from Wellington to Otago. J. N. Wallace, from Wairarapa to Auckland to preside over the Auckland Branch.

RELEASES.

After having fulfilled honorable missions in this land the following named Elders sailed for Zion April 12, 1912, per s. s. Marama: W. A. Dance, T. J. Tingey Jr., James Green, Geo. A. Garner, O. R. Johnson, G. H. Stander, G. E. Peck, A. L. Larson, Geo. E. Thurgood and Sister Vilate E Romney.

It is rather remarkable to note that the former eight Elders of this company come out together and all received their releases to return together. They come to this land a little more than two years ago a band of ten but two have preceeded them by some few months. On their arrival they were separated and called to labor in various parts of the mission, Elder Dance being called to Christ Church were he labored for eleven months, since then he has been the mission secretary which position he has filled with honor to himself and with credit to the mission.

Elder Tingey labored for one year in the print shop as a typesetter, the remainder of his mission he edited the mission paper. This he has done successfully, much credit is due him for his efforts in making the paper what it is.

Elder Green taught a Maori school in the Waikato district for some time and during the latter part of his mission presided over the Manawatu district He showed himself to be an untiring worker for the cause of truth.

Elder Garner labored in Wanganui and afterwards was called to Dunedin where he conducted street meetings and was instrumental

in placing the Gospel before many people. He has done his duty and whether or not his message was accepted he will not be held accountable because his message was not delivered.

Elder Johnson labored in Auckland, Whangarei and during the last four months of his mission with J. S. Matthews as a companion opened up the work in Gisborne.

Elder Stander was assigned to the Thames, afterwards laboring in Auckland, Palmerston North, Porirua as a Maori school teacher and also a few months in Wellington. He showed by his work that he was willing to work wherever duty called.

Elder Peck taught the Porirua school for some time, afterwards presiding over the Taranaki district. He was an earnest worker and the seeds sown by him while teaching the Native children have already borne fruit worthy of emulation.

Elder Larsen labored in Wellington until called to open up the work in Hamilton, Waikato. He was diligent in his efforts and by his lovable disposition many friends were made for the Gospel.

Elder Thurgood labored in Wairarapa among the Natives where he had great success with the language. Owing to the sickness of members of his family at home he was honorably released to return to assist them.

Sister Vilate made herself useful in the print shop which labor she took up with a willing heart and greatly assisted the work of the Mission paper.

Elders, Saints and friends join in wishing them a pleasant and happy return trip, and though we will miss them for a time yet we say, "Go in peace, may God be with you 'till we meet again."

LINES TO DEPARTING ELDERS.

There is a saying that there is no sin so great as ingratitude, and yet it is such an easy matter for us to show our gratitude in words of prayer, at least to our Heavenly Father and it is also pleasing to Him that we show gratitude to those who have done us a favor or assisted us in any way to better our lives and improve our conditions and made it possible for us to better understand ourselves and our desires in life. There are those in the world who are doing these things for us and who are living lives of sacrifice, who have forsaken father, mother, houses and lands for the Gospel's sake; showing through their lives of humility that they are seeking first the Kingdom of God and His righteousness, with the belief, however, that all other things will be added unto them. These good men are scattered all over the earth and they are not afraid to face hard-

ships and hunger it necessary to preach the Word of God. They study the Holy Scriptures and become acquainted with God and "Jesus Christ whom He has sent," which to know, we are told, "is life eternal." This is what you and I want, it is what we are striving for, so, should we not be grateful to any one who would in any way assist us to obtain that precious gift. These men believe in that saying of Christ's "that he who loseth his life for my sake shall find it." So you will often hear them say they are willing to lay down their lives if necessary for the Gospel's sake, that means for your sake, for my sake, for our brother's sake, to save us from sin and death and give us that blessing which maketh rich and addeth no sorrow. They often sow seeds by the wayside that spring up to bear fruit of happy memories in after days. These men go about doing good in so many ways, they heal the sick by the power of God, because they are endowed with authority from on high, and they preach that the Kingdom of God is at hand and they call mankind to repentance. We notice that they are exemplary in their lives, that they are pure, chaste, benevolent, virtuous and believe in doing good to all mankind. So, should we not in a few words of appreciation say to you that we have learned to love you and will soon find out how much we will miss you. You have possibly looked and hoped for great things in your missionary work and have been somewhat disappointed but we suggest that you leave this with God and it will be like bread cast upon the waters and will return after many days as blessings for your reward. So, return home with the plaudit of well done, for we have seen in you the fruits of the spirit, love, joy, peace and long suffering, gentleness, goodness, faith and meekness and those little kindnesses that you never thought of, we have seen in you, and which are so beautifully expressed in the following lines:

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it.
And so for the smile and fruitage fair
You'll reap a crown sometime, somewhere.

You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred,
And painted a life with beauties,
And so for the word and its silent prayer
You'll reap a palm sometime, somewhere.

You lent a hand to a fallen one,
A life in kindness given;
It saved a soul when help was gone,
And won a heart for heaven;
And so for the help you proffered there
You,ll reap a joy sometime, somewhere.

So believe that we are grateful to you for the example that your lives have been to us and while some of us may never meet again in this life we believe that if we live according to the things that you in your humility have taught us that we will meet again beyond the River.

PRES. O.D. ROMNEY.

LIVE FOR LOVE.

There are more kind words than ever spoken,
And more good deeds that could be done.
Some simple act or sweet, kind token,
Would cheer the heart of some sad one.
There's many a flower that could be given,
To buoy some heart in its mortal race;
But how oft we wait 'till the soul's in heaven,
And the body is cold in death's embrace.

Many a soul in despair has wasted
For want of friendship's helping hand;
And broken hearts to the dregs are tested,
Dying for love throughout our land.
Many the youth whose life of sin
Speaks the atmosphere of a faulty home.
No hearthstone love to his great within,
He seeks the great wide world to roam.

Then why not live for those who love us,
With noble deeds, kind words for all.
It would make earth as heaven above us
And save mankind from downward fall.
Let's give our flowers to those who' re living,
And strew them freely on the road.
Such kindly acts are worth the giving,
To help mankind with life'a great load.

O. F. URSENBACH, *in Improvement Era.*

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P. O. BOX 72, AUCKLAND.

"In the beginning was the Gospel preached through the Son. And the Gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by Him; and without him was not anything made which was made. In him was the Gospel and the Gospel was the life, and the life was the light of men; and the light shineth in the world and the world perceiveth it not." *John 1:1.5. Inspired Translation.*

ORSON D. ROMNEY, Mission President — F. W. HALLS, Editor

Vol. VI — WEDNESDAY, MAY. 8, 1912. — No 8

A LETTER TO THE FIRST PRESIDENCY.

THE FIRST PRESIDENCY,
SALT LAKE CITY, UTAH.

DEAR BRETHREN:

I have just made another visit to our College and can report things in a most favorable condition. I hardly think that the work could be done better. We certainly have a good contractor and the Superintendent of the works, is a man of special ability in that line, and our orders are carried out to the letter, so that the work is being done perfectly satisfactory. I am sure you would be delighted if you could see the class of work that is being done, and the progress that is being made. I believe that we will have the reputation, at the completion of these buildings, which will be about the first of the year, of having two of the best constructed buildings, and as quickly erected, as any in the Colony.

I was thinking if it meets with your approval, that it would be nice to have the dedication of the "College" to take place at the

next April Conference "1913," as the Maori Saints are already talking about holding conference at that place, (Korongata) where the college is being built, and they are enthusiastic on the thought that an Apostle will be out to dedicate the buildings. Ever since the college was first mentioned this has been talked about, so I do trust that you will make it possible for one of the Apostles to come.

The Maoris often tell me that the Apostles and the Presidency have visited the most of the Missions in the world, and why should they be forgotten. Of course we tell them we are so far away, on the other side of the earth. Notwithstanding this, I do pray that we will be favored with the presence of one of our Apostles upon that occasion; as I would appreciate having one with authority to come and see what we have done, and report to you if things are in a satisfactory condition or not.

Our collections for the college are slow. Our Maori people, many of them, are poor; but are willing to do what is asked of them, therefore we are still hopeful of getting the amount promised, if not this year, the year following. We must remember that this is the first collection of any size that has been made from this people so it is a new thing, and will be better understood by them after a while. They are learning fast, however, that the law of tithing should be observed by the Saints, and they evidenced it last year by paying one hundred fifty per cent more than any year before. The Relief Society Sisters too have shown their faith in the Gospel by their work, and have sent into Headquarters nearly one thousand dollars, which they are willing to turn over now to the college fund.

The Lord is certainly blessing us in our work for there seems to be a feeling of unity and love existing between us as Elders and Saints, that we have'nt witnessed before. I attribute it largely to the humility of the Elders, and their willingness to live on as little means as possible, thus depending more upon the Lord.

In as much as the work on the college buildings is progressing so rapidly, should we not consider what equipments we will need, and if I will have the permission to make drives and walks "of inexpensive materials" around the grounds and buildings. I ought to tell you, as the buildings are now so that we can see what they will look like; that we find they are splendidly located about twenty five rods back from the front fence, which will afford us a beautiful drive way, and room for ornamental grounds.

I am your humble servant, awaiting orders or instructions, and will, to my very best ability, endeavor to carry them out as you desire. I will be pleased to hear what your instructions are regarding

the course or line of study and policy of the college will be. I presume that Proffessor Cummings will be consulted in regard to this matter and some of the previous Presidents of the Maori Mission.

Let us pray that the great blessings we believe this college will be to the Maori people will be soon realized, for we have some of the brightest young men in Maoridom that can be found anywhere; but they need proper training to make them the men we need to carry on the work of the Lord.

With love and prayers for you brethren, and this great work that we are engaged in,

I remain your humble servant and brother,

PRKST. O. D. ROMNEY.

REPORT OF EUROPEAN TESTIMONY MEETING HELD AT AWAPUNI, APRIL 7, 1912.

For the benefit of those attending our last conference who could not understand the Maori language a special meeting was held at 8 o'clock Sunday morning the meeting convening with President Romney presiding.

We are able through the efforts of Brother Stuart Meha to publish a brief synopsis of each speaker's remarks, which will no doubt prove interesting to those of our readers who were unable to attend the conference.

The meeting opened by singing, "Come, come ye Saints," after which Elder Dance offered the invocation. After singing, "Guide us Oh, Thou Great Jehovah," President Romney arose and said, that it filled his heart with joy that the Elders, the English speaking ones especially now have a privilege of meeting together and bearing their testimonies. The Elders and sisters who are in the meeting, are a fair representative of our people in in Zion. I am pleased to hear the remarks made by several of you that this is one of the best *huis* that they have attended.

The time was then given to the brethren and sisters to bear their testimonies.

ELDER WALLACK.

I know that this is the Gospel of our Lord, and for this reason I am here in his service. In some respects I am like you (the Maori Saints) I accepted the Gospel in the mission field and I am thankful for the privilege that was given me by the Lord to see the light. I know Joseph Smith was a true servant of the Lord, I know when he declared God's truths to the world he had the Spirit of God.

PETER McDONALD.

It is a pleasure to me my brethren and sisters to have the privilege of mingling with you, to associate with you, and to add my testimony to yours. He then extended his remarks to the Native Saints in that they must acknowledge authority. I wish to impress upon all of you that the Elders hold sacred offices, and they have great love for you all, wherefore I would exhort you one and all to be humble and submissive to the authority invested in the Elders. I wish to bear my testimony to the truthfulness of the Gospel.

ELDER McMURRAY.

I have been very much interested in the addresses made in this conference, and I rejoice in the good spirit that prevails. You, the Elders who are laboring here in the North Island, are more fortunate than we, in that you meet and associate more frequently and enjoy the good spirit that comes through mingling with the Elders. I do not wish to go into any lengthy address this morning, but I testify that Joseph Smith is a true Prophet of the Lord.

ELDER LARSEN.

I am thankful that the Lord has permitted me to fill a mission in New Zealand. I have observed that the Saints who live up to the rules of the Gospel, who keep the Word of Wisdom become strong and nothing shakes them from their faith, while on the other hand, those who do not live the Gospel become bad people.

ELDER FRANCOM.

I rejoice in the beautiful testimonies that have been borne. I thank God that I was born of goodly parents and that I am a member of the Church. It has always been my desire since I was a boy to go on a mission. I am pleased to meet with the Elders from Zion, they are young, but the Lord chooses the weak things to confound the wise. Be careful my brethren, for to go against the authority of God is the first step to apostasy. When that spirit comes to you, be quick and get on your knees and ask God to draw that evil spirit from you.

TAHUA WATSON.

Brother Watson said that he sees in the Elders that they are good honorable men. They are men of principle and integrity, they sacrifice the comforts of their homes, all for the love of the Gospel. It is our duty to return the compliments in the way that it should be. I look upon President Romney as the Father of the Mission, and that we must acknowledge the authority of God in him.

ELDER VIRGIN.

It is a great blessing to the Saints to go forth and proclaim the Gospel. My grandmother had great trials during the early history of the Church. It was comforting to her, now aged, to know that she had a grandson going out into the mission field, and I hope and trust that I may be guided by the Spirit of God. I am chosen, by our worthy Mission President, to labor among the Maoris, and I am grateful for that privilege.

SISTER ROMNEY.

It is both a duty and a pleasure to arise before you this morning. I know that the Gospel is of God otherwise I would not have come out here. I am proud to meet you all. I know that this is the work of God, it is his kingdom. I know that if we follow the instructions of our Mission President we will not go far wrong.

ELDER O. D. ROMNEY JR.

I feel to thank my God, that I have been permitted to come into the world in this day and age. I think that the great cry of all the people of God, bye and bye will be, "Come ye and let us go up to the House of the Lord."

ELDER MCKNIGHT.

I feel that the Lord is in our midst. It is impossible to express to you the love that is planted in my heart for the Maori people. I want to endorse the remarks of the brethren along the lines of obedience to the presiding officer in the Mission for he is endowed with experience and power to correct us of our little follies. I will bear my testimony I know that this is the work of the Lord.

ELDER IPSEN.

I feel it a great pleasure to partake of the good spirit which prevails in this meeting. I am pleased to have the opportunity to come here. I have been greatly blessed since coming out here. I add my testimony, that Joseph Smith was divinely called of God, and that if we are faithful and submissive before him we will gain eternal life.

ELDER D. S. ROMNEY.

Words cannot express how good I feel through attending this meeting. I feel like doing better in the future than I have during the past. I have found good brothers and sisters in the mission field, and I pray that the Spirit of God may dwell with us all and that all people may see the light of the Gospel as we do.

HORI MARENA.

I thank God that he has blessed me with a light to enable me to see which was his Church among all the denominations now

existing upon the earth. I have seen the manifestations of the Spirit of God through his servants, evil spirits were rebuked and they left the people who were being afflicted. I know the predictions made by the Prophet Daniel with regards to the restoration of the Gospel have been fulfiled.

Closing hymn, "Let us all Press on."

Benediction, by Peeti Luxford.

OBITUARY.

"In the midst of life we are in death." How true this is! It is with sorrow that we are called upon to report the death of Elder Mons Peter Larsen at Wellington. When he was seen at the last conference no one would have thought that in only a short while his mission would end. Soon after reaching Wellington he was taken down with typhoid fever from which he died a few days later. April 26th, 1912. All that loving hands could do was done in his behalf, but it seems the time was ripe for his departure and nothing could stay the call of death, for God wanted him. When President Romney reached the hospital he was greeted with, "he is much better" and was requested to call later. But it was only the beginning of the end for when President returned a few hours later he had passed quietly away apparently going peacefully to sleep.

No more loving tribute can be paid him than that he gave his life for the Gospel, his work is ended here but who knows perhaps a greater mission awaits him. His reward is sure and his happiness complete, no one need worry concerning his welfare for he can serve his God better beyond the veil.

Immediately after his death arrangements were made for embalming preparatory for shipping to Zion, President Romney also cabled the First Presidency apprising them of the death.

May God pour out his Holy Spirit upon the beloved parents of Elder Larsen and heal and comfort their hearts that they may even in this hour of great trial see and be led to glorify his name. Though it is hard to comfort a sorrowing heart yet there is One who lives above who will make things bright again for those who trust in him.

There is joy in the thought that he died doing his duty and no man can do better, so let us all be led to feel secure that we will meet him again when we have finished our lives upon this earth.

The MESSENGER, Saints, Elders and friends extend their heartfelt sympathy to the grieved ones. May God comfort them.

GOOD NEWS.

President Romney has just received a cable from Vancouver saying, that his daughter Vilate, also Elders Dance, Tingey, Garner, Larsen, Green, Peck, Johnson, Stander and Thurgood had arrived in safety.

CONFERENCE REPORT.

Wellington:—There is one very simple and easy way by which all those in any way connected with the Church of Jesus Christ of Latter Day Saints in New Zealand may keep themselves informed as to what is transpiring in other conferences than their own. That way is through the columns of THE MESSENGER, that is if some one in each conference takes the time and pains to write up a report every few months at least. This fact coupled with the noticeable lack of local material in what should be "our paper" has caused me to send in the following brief conference report.

The Saints and friends of Wellington are enjoying good health and are exceptionally diligent in their good treatment of the Elders as well as in their attendance at meetings. It seems that when some are absent from meetings others come to fill their places and the result is that the large front room of the mission headquarters is filled to its limit each Sunday night.

A farewell party was tendered the Mortimer family at the home of Mr. George Beckett on the evening of the 21th. Games, singing, recitations and refreshments were features of the entertainment Elders Johnson and wife, Larsen, Stander, Peck, Scadden and myself were present together with many Saints and friends. All united in declaring the evening a very pleasant one.

Another farewell party in honor of the Mortimer family and four departing Elders was given at headquarters on the evening of the 27th. Each of the departing gave a short farewell speech thanking all present for kindnesses shown them and asked the blessings of the Lord upon them. These speeches were answered by remaining Elders and friends each speech being a tribute to the high esteem in which our Elders are held by all with whom they become acquainted. Appropiate songs and recitations were rendered by different members of the party after which Mr. G. Beckett presented Elders A. L. Larsen and G.A. Garner each with a beautiful present as a remembrance from the friends of Wellington. Such gatherings as these are of great benefit I think, in bringing the people together and uniting them by the bonds of friendship.

Following close upon the heels of these farewell parties came the departure on March the twenty-ninth of the Mortimer family. They will proceed from Wellington to San Francisco by the s. s. Manuka, thence by rail to Salt Lake City which is their final destination. Some seven Elders with a dozen Saints and friends were at the wharf to bid them goodbye and wish them Godspeed on the greater journey of life. We miss them very much but yet we rejoice that Sister Mortimer's prayers have at length been answered and she with her family is on the road to Zion.

We have also another cause for even greater rejoicing in the fact that we have had the privilege of admitting another soul into the kingdom of God. On the morning of April the third Elder M. M. Johnson performed the sacred ordinance of baptism with Catherine Beckett in the waters of Isand Bay. We realize that she has taken the most important step in her life and one that will always be remembered with gladness of heart providing the laws governing God's kingdom are lived up to.

Several of the Saints and friends attended the April *hui* at Awapuni and I am sure they were fully repaid for their trouble and the very few inconveniences that they had to endure. This *hui* was important to the Elders not alone because of the spiritual and temporal feasts which of course were the great items but also because of the fact that a great many of us were moved to different conferences. Elder Scadden and I have been moved from Wellington to labor in the Otago conference and Elder Ellertson and Larsen have been moved from their former fields to take our places at Wellington. Although we were somewhat grieved to leave the many good Saints and friends at Wellington we feel that all is for the best and our earnest desire is to press forward and in our humble way help to roll on that work in this land. Our prayer is that all may feel satisfied with their new fields and will lose no opportunity of extending the good work.

Elder J. A. McFarland.

"He prayeth well who loveth well,
Both man and bird and beast;
He prayeth best who loveth best,
All things both great and small
For the dear God, who loveth us,
He made and loveth all."

Selected, *by Florence Holdsworth.*

THE DEATH OF ELDER LARSEN.

After the unexpected death of Elder Larsen President Romney cabled the First Presidency apprising them of the fact. The next mail will carry a letter containing the full particulars and of which we publish a copy.

DEAR BRETHREN:—

I find that our experiences in the mission field are indeed varied, and with our joys we have sorrows, and one of the saddest of these that we have had since we have been here is the unexpected death of Elder Mons Peter Larsen, of Spring City, Utah; who died from typhoid fever in the Hospital at Wellington, New Zealand, April 26, 1912.

Elder Larsen arrived in this land on the 20 of last December and was a few days later appointed to labor in the Nuhaka district of the Maori mission. I had occasion to visit that district about a month later, to dedicate one of our beautiful chapels,erected by the Maoris and it was there that I again had the privilege of meeting Elder Larsen and becoming pretty well acquainted with him, and I learned that he loved his home most dearly, so much that he could not forget it. While talking with him and encouraging him, as I do all the Elders who have the Maori language to learn, to try and not think of home to much and get his mind down to study; and then it was that I learned of his great love for home, for he cried and brought tears to my eyes, for then came to me the touch of home-sickness I had twenty years ago, when I was on my first mission. So with arms around him, I told him not to feel badly, for I knew that the Lord would bless him, and that I would assist him all that I could. I left him feeling much better, and in a few weeks I met him again at our April Conference, where we had fifty some odd Elders in attendance. I enquired of him as to how he felt and he said alright, only that his tonsils bothered him some. I told him to be careful and not catch cold, and he said he would. In making the appointments, I thought of Elder Larsen, I thought of his great love for home, I thought of his health, and being subject to colds and so changed him from a Maori to a European mission, and sent him to labor in one of the best cities in New Zealand, (Wellington.) That was only three weeks ago today, and about a week later I heard from the Conference President, Elder M. M. Johnson, who said Elder Larsen acted a little strange but did not complain. In fact he was one that would not complain for he kept up till the day that he was sent to the Hospital Sunday, April 21.

When I received word of this, I advised them to watch him closely, as I felt much alarmed concerning him. On the following Wednesday I received word that he was worse, so the next day I left for Wellington, a distance of four hundred and thirty miles where he was in the Hospital, reaching there the following day. I

should have said that when we heard that Elder Larsen was sick, we all fasted, and I think it was because of this fast and prayer that I heard he was better when I reached the Hospital. But in looking at him as he was sleeping I thought he looked indeed sick, but so glad to get the word that he was feeling some better that I at once wired the Elders and Sister Romney at the Headquarters of the mission at Auckland and told them that they reported Elder Larsen some better as he had talked during the day quite rationally with Elder Johnson, and was pleased when he heard that the President of the Mission was coming down to see him.

This was about five o'clock in the afternoon, and we made an appointment to return at eight o'clock that evening to meet the Doctor, and learn more about Elder Larsen's condition, but upon our return, as we entered the Hospital, to our great surprise we were told that he had just passed away. So we concluded that we never knew just how sick Elder Larsen was and how brave he had been through his illness, and how surely he had earned a Martyr's Crown.

Sister Johnson, wife of Elder Johnson, being at Wellington took the part of a mother in preparing his burial robes, she had also taken a mother's part during his illness.

The casket in which he is enclosed is made of the best New Zealand timber, and the enbalming is hoped to be so preserving that his dear folks will be able to see his face, and recognize their own dear boy, just past twenty years of age.

We are satisfied that the Lord has a greater mission for Elder Larsen, in the world beyond, for we feel that everything was done by Elders, Saints, and friends for him, that possibly could have been done.

Our prayers now ascend to our Father in Heaven that he will bless the sorrowing family and friends in Zion, and that he will fill up the empty void with his sweet spirit, for that is wherein the only source of comfort can come.

From your humble and sympathetic servant,

O. D. Romney,
Mission President.

BAPTISMS.

A baptismal service was held at Te Hauke, Hawkes Bay, March 31, 1912 where two new members were added to the fold of Christ. Elder William R. Dalling officiated.

At Whangaruru, Bay of Islands, April 21, 1912, Elder David S. Romney baptized two persons.

Elder Joseph Mc Murray baptized one new convert at Nelson, Feb. 25, 1912.

At Waihou, Bay of Islands, March 25, 1912 Waimate Anaru baptized one person.

At Parahoke, Bay of Islands, March 10, 1912. Elder E. E. Wight baptized one person.

Two baptismal services were held in the Bay of Islands district, one at Pepiwai, March 9, where Elder D. S. Romney baptized two persons, and also at Kaikohe, March 18, where Elder Romney also officiated admitting one more person.

On Sunday, April 7, 1912, at Awapuni Elder W. A. Dance officiated at a baptismal service baptizing five persons.

Two baptismal services were held at Otaua, Bay of Islands, April 21, 1912, and March 17, where two persons entered the waters of baptism on the former date and one on the latter. Wehi Kauwhata and Wari Tari officiating respectively.

At Awarua, Bay of Islands, Feb. 18, 1912, Elder A. L. Rawlins baptized one person, and at Okorihi, March 17, Elder E. E. Wight baptized one person.

At Ngarongo, Taranaki, March 28, 1912, Elder W. J. Beck led two souls into the waters of baptism.

A PRAYER AND ITS ANSWER.

Alwise and gracious Father,
Once more, in Jesus' name,
I ask thee to forgive me
And take away my shame.
How often have I promised
To put my sins away;
Yet, kind and loving Father,
I've sinned again today.

My heart is filled with sorrow;
My life is stained with sin;
Is there no hope to cheer me,
That some day I may win?
Or is my fate uncertain
With no assurance giv'n
That I may conquer Satan,
And gain a crown in heav'n?

Sometimes, kind, loving Parent,
When hope and faith are strong,
I fight life's battles bravely

And sing the victor's song;
At other times, O Father,
I fail to comprehend,
Until the arch deceiver
Accomplishes his end.

I do not ask thee, Father,
To stay the tempter's hand
For I would be no weakling,
Afraid to meet his band;
But what I ask dear Father,
Is strength to be a man,
That I may know his power
And thwart his cunning plan.

* * * *

"Oh son," the Spirit whispers,
"Thy pray'r hath not been vain:
Now listen to thine answer,
For I will make it plain:
The power that thou desirest
And more, when understood,
Hath been bestowed upon thee;
'Tis found in thy priesthood.

"Thou must not treat it lightly;
For thus it grieveth me,
That Satan and his angels
Should bind and fetter thee:
And so become thy masters,
While thou art but a slave;
Although the priestood's with thee,
Thou hast no pow'r to save.

"But great shall be thy kingdom,
In realms thy God shall name,
Exalting thee to glory,
From whence the spirit came;
If thou wilt bear thy priestood,
In honor to my Son!
To thee shall be the vict'ry,
When this life's race is run."

M. A. STEWART, *in Improvement Era.*

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"To every law there are bounds and conditions set, and those materials that continue within their own sphere of action, and keep the law, are exalted to new spheres of action when they have served their appointed times; while those materials that have been refractory or disobedient will either remain stationary or be lowered and abased in the scale of being, till they learn obedience by the things they suffer." Orson Pratt.

ORSON D. ROMNEY, Mission President F. W. HALLS, Editor

Vol. VI WEDNESDAY, MAY 22, 1912. No 9

SALVATION FOR THE DEAD.

The parable of the rich man, and Lazarus is inevitably used as authoratative evidence to sustain the contra version of salvation for the dead. One verse, (Luke 16:26.) is apparently sufficient to convince the negative view that he has a thorough foundation on which to construct a heaven and a hell.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." The "great gulf" is the unsurmountable obstacle between Lazarus who is in heaven and the rich man who is in hell; the former enjoying the environment of God and His angels, as spoken of in Rev. 21:18-24 the latter suffering the influence of Satan and his imps, as recorded in Luke 16:24, and in Rev. 20: 10 15.

Such a doctrine chants the sectarian anthem "There is no repentance beyond the grave nor pardon for the dead."

Are we to consider our text literally? Was there a great gulf situated, and could not Abraham or Lazarus or their equals pass to

the level of the rich man, or could not he leave his present incumbrance and go to his brethren?

Abraham's life on this earth was one befitting a Patriarch. Lazarus' career was one which attained to perfection. These men had developed themselves in the ways of God to such an extent that their exaltation was the highest. The rich man through lack of appreciation for the Gospel failed to comprehend the purpose of this mortal life, and had rather developed in the routine of the Adversary. Hence it would have been impossible at the time of Abraham's mention for he and his brother to have entirely deteriorated to the level of the rich man, or for the rich man to have improved sufficiently to justly award him a seat in the elevation of his brethren. Such changes would involve perhaps countless eternities.

Suffice it to say "Christ came to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 6: 1.

Christ especially ordained men to act as his procurators or agents. Such being the case the apostles are to be found preaching the Gospel in the paradisical sphere.

If the reading of the text is to be regarded in the light that Abraham and Lazarus had not the power to migrate to the grade of the rich man and preach repentance, the allegations of the numerous authors of Holy Writ concerning the opportunities furnished departed spirits are to be viewed as fables.

If the song of the sectarian be a fact then God is a "respecter of persons," depriving mankind of rewards for good "deeds," serving judgment without "law." His "mercy" hath a narrow limit; He cares little for His "works;" foolishly through His curtailed foresight He has permitted Satan to triumph: and the great atonement of His Son terminates in a myth.

God forbid such fallacious doctrine as the contra version advocates.

May the time approach rapidly when sectarianism will include the broad, reasonable and scriptural view as founded by the All-wise and most merciful Father and His Son Jesus Christ.

ELDER E. A. HOARE,
SECRETARY AUSTRALIAN MISSION.

WHY I AM A LATTER DAY SAINT.

Not long ago I was asked why I am a Mormon, and what inducement there was for people to join the Mormon Church. The Latter day Saints have been considered by their enemies and those who have neither heard nor read anything but that published

against them; to be infamous and teaching a doctrine of corruption and sensuality. That this is false, but that they teach the Gospel of Christ in its purity, and that the Saints are enjoying the same gifts and blessings as did the Former day Saints, are absolute facts.

The Latter day Saints have a more complete organization than any other Church. A president is chosen by divine direction to preside over it; and is called to be a prophet, seer and revelator, who with his two counselors hold the same Priesthood and are sustained as head of the Church by vote of its members every Church conference. The quorum of the twelve Apostles form the traveling presiding High Council in all the world to officiate under the direction of the First Presidency. And so the Church is organized with Patriarchs or Evangelists, High Priests, Seventies Elders, Priests, Teachers, and Deacons, each one having a special calling, being absolutely necessary for the perfecting of the Saints and for the work of the ministry. The members are divided territorially into stakes and wards, presided over by Presidents and Bishops respectively, who with their counselors are chosen from among the people. The different quorums are organized and those together with the auxiliary organizations give every member a chance to discuss the principles of the Gospel.

There are many auxiliary organizations in the Church. One of the most important being the Sunday School, which is presided over by a superintendent and his two counselors. In the Sunday School the children are classed according to their ages from the kindergarden, which has in it children three to four years of age, to the parents class. There are theological classes, first and second intermediate, primary and kindergarden classes. Often times these classes are divided. The arrangement is always such that the classes are small, which enables the teacher to work with the pupils or students individually. From the very beginning the pupils are taught to pray, not only to repeat the Lord's prayer, but to be able to ask for the blessings they desire in their own words. They are taught to be grateful for life, health and strength, and for every thing that seems to be a blessing to them. They are taught to be industrious in body and mind that their thoughts may be clean and pure, so that the Holy Spirit will have a place to dwell there in. They are taught the sacred name of Deity, to even refrain from all kinds of slang and guarded always by careful counsel from evil habits of every kind. There is nothing taught with more stress then are honesty and virtue. Problems affecting the intellectual moral and physical education of the young are discussed in the

parents class the members of which see the necessity of living lives worthy of imitation at home, causing their children to love home rather than the street corner.

Let the feeling of the unbelieving and scornful and those who are opposed to the work of the Lord be what it may the Latter day Saints maintain a consciousness of having righteousness in view, of having an earnest desire to do good and not evil. It has been said that they should discard their idea of revelation from God in this day,that they should forsake their faith in prophets and their claim to apostleship; to the restoration of the Gospel,disorganize their church and become as the rest who claim to be Christians. There is no church that believes more firmly, more confidently, more perfectly in the doctrines of Jesus Christ than do the Latter day Saints. Most of those who call themselves Christians claim all that is necessary to salvation is to confess Jesus with their lips, but the Latter day Saints teach that man must do the works which our Savior has said for us to do, in order to get the blessings He has promised. They also believe that the Gospel was taken from the earth at the time the apostles were all killed, and through the instrumentality of the Prophet Joseph Smith it has been restored. Naturally enough the people of the world don't believe it. There were very few who believed in Jesus when He came, and He wondered at the people who claimed to accept the teachings of Moses and would not accept His teachings, because He taught the same Gospel. The Latter day Saints teach the same Gospel as did Jesus and His Apostles, principle by principle; although they allow all men to worship how, where, or what they may. They teach that man must repent of his sins, be baptized by immersion for the remission of sins, and receive the laying on of hands for the Gift of the Holy Ghost. Has this doctrine ever been taught before? Jesus taught it, Paul taught it, Peter taught it, all the Apostles taught it, and left their testimony on record. Joseph Smith and Oliver Cowdery received authority from heaven to administer in these ordinances, and every one in the Church of Jesus Christ of Latter day Saints who holds the Priesthood can trace his authority from Joseph Smith or Oliver Cowdery. Jesus commanded His Apostles to preach to the people and those who repented and were baptized should be saved but those who repented not should be damned. This seems a very broad statement but it's as true in these days as it was in those.

It is true we believe the Book of Mormon to be the Word of God, but that doesn't lessen the belief which we have in the Bible. It substantiates the Bible by fulfilling some of its predictions,and in

all points of doctrine it agrees perfectly with it. There are no contradicions in the Book of Mormon and it has stood with ease all the scientific investigations that have been heaped upon it. It does not claim to have been written in this day and age of the world as the author was moved upon by the Holy Spirit but testifies to having been written anciently. The concluding chapter promises, also, that to the honest and faithful, God will make manifest the truth of it, "by the power of the Holy Ghost." No other book making such miraculous intentions has ever been given to man.

With the restoration of the Gospel came the gifts of prophecy, healings and speaking in diversities of tongues, as well as the gift of interpretation. Very few of the Latter day Saints grow from childhood to maturity without hearing a prophecy uttered and seeing it fulfilled. The first Sunday of every month is given over to the members for testimony bearing, at which time the Saints tell of the goodness of the Lord to them, and if so directed by the spirit, speak in tongues and prophesy. Seeing the sick healed is such an ordinary occurence that it is sometimes forgotten that it is a gift of God.

One of the greatest testimonies the rising generation have is the fact that the Elders who go abroad to preach the Gospel, not only keep the faith but grow stronger, having to battle with wrong impressions. They do not get college educations before they go from every vocation in life, and yet they are able to uphold their principles from the Bible against the learned ministers of any other church. The Latter day Saints are fast becoming the most cosmopolitian people in the world, with a constant flow of Elders numbering over a thousand every year, going from and returning to Zion. One of the greatest achievements of the Elder is that he learns to respect the belief of mankind while he becomes better acquainted with his God.

When one joins this church he becomes a member of the most perfectly organized church in the world with the same officers that Christ left in His Church, and endowed with the same power, the Church having more than one book of inspired writings in which is to be found the fullness of the ever lasting Gospel.

ELDER B. W. HARRIS.

WHAT THINK YE?

The Aboliton of Hell:—Modern theosophists insist most emphatically that man can actually know the after death conditions, here and now, if he will give the necessary time and effort, and they further claim that there is an everincreasing number of trained students within

the Theosophical Society who are more or less familiar with these worlds from their own experience of them in their ordinary brain and waking consciousness, or functioning self consciously out of the body. The world which man finds himself in after "death" he has been living in all the time, only he does not know it i.e., the world of desire and emotion; the man being in no way changed at the death of his physical body, but still possessed with the same desires and emotions. When the desires are low, sensual, and impure, they can no longer be gratified, owing to the loss of the physical body, and this causes suffering until the desire for the animal pleasures have burst themselves out by the force of their own energy, so constituting a "hell" of a temporary nature brought about entirely by the habitual emotions engendered through the lower passions, desires and vices. To the clean living, kindly, and pure minded person it is a world of vivid life and interest, full of opportunities of healthy active service, unhampered by the limitations of the dense body which formerly required so much attention and time. It is the intermediate or "purgatorial" world and interpenetrates and surrounds our familiar physical world, and may be pleasant or unpleasant, according to the quality of the desires and emotions encouraged, and is preparatory to entry into the "heaven" or mental world, which lies next above, and within it, wherein the man enters with his mental nature freed from all selfish and unpleasant desires, and these, in an ideal way, build into faculty and character the whole of the experiences of the past life. The period spent there depends upon the amount and quality of right thought, feeling, and action that have to be enjoyed and assimilated before the man again returns into incarnation in search for further experience on his slow pilgrimage towards human perfection. His outer conditions, as well as inner unfoldment, are under the domain of unchangeable law—not caprice—and are, therefore, in a universe of law, the natural consequences of his own past thoughts, desires, and actions. FROM, *The New Zealand Herald.*

LOCAL ITEMS.

President Romney and wife left headquarters May 13th for a two week's trip in the south. They will visit the College and then return to a district conference in Wairarapa, and will return to Auckland about May 28th.

News from Gisborne informs us that Elder J. S. Matthews has been ill with the mumps but at this writing is greatly improved. Also Elder Jensen has been in the hospital suffering from the same disease, but is now on the road to recovery. Elder D. S. Romney is also suffering greatly with boils.

On May 4th a beautiful baptismal service was held at Auckland. Elder C. W. Price performed the ordinance baptizing six children. A good crowd of Saints and friends gathered to witness the cermony.

Elder A. L. Rawlins left Auckland for Zion on May 10th having in charge the body of Elder Larsen. Two Australian Elders and a small company of Saints accompanied him which will help to liven his otherwise sorrowful trip.

THE FOUR SUNBEAMS.

"Four little sunbeams came earthward one day,
Shining and dancing along on their way;
Resolved that their course should be blest.
Let us try they all whispered some kindness to do,
Not seek our own pleasure all the day through,
Then meet in the eve at the west.

"One sunbeam ran in a low cottage door
And played hide and seek with a child on the floor,
Till baby laughed loud in his glee;
And chased with delight his strange playmate so bright,
The little hands grasping in vain for the light
That ever before them would flee.

"One crept to a couch where an invalid lay,
And brought him a drink of the sweet summer's day;
Its bird song, and beauty, and bloom;
Till pain was forgotten and weary unrest,
And in fancy he roamed through the scenes he loved best:—
Far from the dim darkened room.

"One stole to the hut of a girl that was sad
And loved and caressed her until she was glad,
And lifted her white face again.
For love brings content to the lowliest lot,
And finds something sweet in the dreariest spot,
And lightens all labor and pain.

"And one where a little blind girl sat alone,
Not cheering the mirth of her playfellows;
Shone on hands that were folded and pale,
And kissed the poor eyes that had never knownsight:—
That never would gaze on the beautiful light
Till angels had lifted the veil.

"At last when the shadows of evening were falling;
And the sun, their great father, his children was calling;
Four sunbeams sped into the west.
All said, "We have found that in seeking the pleasure
Of others, we fill to the full our own measure:—"
Then softly they sank to their rest."

SELECTED, *by Maisie Robinson.*

REPORT OF EUROPEAN WORK FOR APRIL 1912.

	No. of Elders	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles. aveled.
Canterbury.	2	446	87	101	322	2	10	2	0	0	44	1089
Otago.	2	2	17	18	8	0	8	2	0	0	10	1375
Wellington.	1	153	4	30	87	0	12	1	0	0	15	473
Wairau.	2	67.	2	8	49	0	9	5	0	0	10	1130
Wairarapa.	2	0	0	18	1	0	13	0	0	0	5	1597
Gisborne.	2	158	570	46	611	2	10	6	0	0	82	1113

No doubt the readers of THE MESSENGER will wonder what has become of the March report, and it has been suggested that the columns of THE MESSENGER be used to explain the matter. We do not believe in making excuses or apologies of any sort but the facts seem to justify an explanation. To be brief; it isn't in yet.

We also wish to make mention of the fact that only a partial April report is at hand, but lest the habit of failing to publish these reports becomes chronic we have decided to publish what we have. It would be nice, not say convenient if the Elders would be a little more prompt in sending in their monthly reports.

This trouble has been growing for some time and it seems that only drastic methods will bring about a cure. When the month is ended it is time for every Elder to see about sending in his report as quickly as possible, not to wait for a special communication from the secretary before sending in the report. Therefore, brethern let us see if we can have our May report in ready for the fore part of June.

TO THE MESSENGER:—

I desire that the readers of our little paper should know of the death of one of our faithful Saints, Sister Lanfear who passed peacefuly away at her home near Paeroa on the 27th of March. Sister Lanfear had been confined to her bed for some six months before the Lord saw fit to call her from this frail existence. Her sickness was caused from a cancer of the stomach; and she had endured much suffering and pain; but through her testimony of the Gospel and her faith in a hereafter she welcomed the end when it came.

She leaves a large and highly respected family to mourn her loss. The Saints and Elders of this conference all join in extending greatest sympathy to her dear ones whom she has left behind. May God's blessings be their portion.

ELDER W. R. MCKNIGHT.

LINES FROM GISBORNE.

On last Wednesday, May 1st, sad news indeed came to us. When I opened President Romney's letter to my great surprise it read, "Great sorrow has come into our missionfield in the sudden death of Elder Larsen, who died in the Wellington Hospital." I thought there was something wrong. The last week Elder Ricks and myself could not sleep, I would get up out of my bed, go to the window and look outside, then go back to bed and try to sleep but it was almost impossible. I told Elder Ricks that something was wrong, and I do believe it was this.

Think of how his dear, good, kind mother and father will feel! It has not been more than six months ago he said goodbye mother, father, and all. Happy were they to think, that their son was going on a mission taking the Gospel to the New Zealand people. He was loved by all who knew him here in this in this part of the Island. Let us begin to love each other better; let us cease to think evil about any one no matter who it is or what religion he belongs to. If we can't say a good word about anyone let's not say a bad one. Don't let us go to bed unless we pray to our Father in Heaven to help Brother and Sister Larsen to say, "The Lord giveth and the Lord taketh; blessed be the name of Lord."

ELDER J. S. MATTHEWS.

So many pleasant things are coming to us in our missionary work now in New Zealand that we cannot keep track of them so we have decided to make mention of some of them in our MESSENGER and this one we feel we should mention; the marked increased attendence to our meetings in Auckland. Our pretty little chapel is now oft times nearly filled, and with the increased attendance a more joyful and happy feeling seems to be present, so that the Saints and friends linger around the little chapel in hand shake and words of good cheer until our cares and troubles, if we have any, have disappeared. The latest surprise of all was a special meeting held after the Mutual Improvement meeting the other night, where Saints and friends with the Elders raised £19 and determination enough to say that sufficient money would soon be raised to

purchase a new organ for our Auckland chapel. It is the intention to soon organize a choir in our Auckland branch to which we hope Saints and friends will join. This with other happy days we are looking forward to which will make that bond of love and friendship we have for each other grow still stronger.

WORDS OF APPRECIATION.

There are debts of love and debts of gratitude and we owe both of these to Sister Hill of the Auckland branch. For seven long years has she loaned us her organ which has so much helped our songs of praise, in our little chapel, become acceptable to our Heavenly Father while I am sure He will never forget to reward our dear sister and thus pay back the debt that we never could pay; so great has been her kindness to us.

She left her organ with us without saying a word until our Saints and friends got together the other week and purchased an organ that could be dedicated to our chapel and now with the debt we owe Sister Hill we also owe a debt of gratitude and praise to our big hearted Saints and friends in Auckland for their most liberal gift of a beautiful organ whose chimes and tones are as sweet as any we have heard. So again I say Saints and friends your kindness and generosity will never be forgotten and as our songs of praise are accompanied by the sweet tones of that instrument I pray that it may bring down the blessings of heaven to rest upon you all.

O. D. ROMNEY,
MISSION PRESIDENT.

BRANCH REPORT.

Thames:—The readers of THE MESSENGER no doubt resemble ourselves inasmuch as we are always anxious to hear of the progress being made in other districts than our own, so we feel it incumbent upon us to report on our little branch of the Lord's Vineyard. We have just completed a report on the Sabbath School attendances for last calender year and the first year after the organization of the branch which may interest your readers, our fellow workers in particular and the outside world in general. The gross percentage for last calendar year is 22 4/9 per cent as compared with 25 3/4 per cent for the year just ended, of course the net percentage is considerably higher as some of our Sabbath School members now on the books only became enrolled during the last half year while some who were on the roll for the first few months have removed to other places. Regarding the attitude of the Saints here, the day of

sifting seems about over and those who are Latter day Saints and not mere Mormons are indeed in evidence and are surely asserting their belief in such a way as to be shining lights in the eyes of the public, which those sluggards who are unworthy of His name are very much behind the scenes in the programme of the present and future of our branch, so that while not claiming to be "select," we do claim to have in our midst quite a few Saints who are striving to be worthy children of their Creator and profitable servants of the Lord. And how do the public of Thames regard us? On this matter we are scarcely left in doubt for there comes continually to our ears the expressions of wonder at our sturdy progress, of our evident Christianity, and at the marked integrity of those "Mormon people." Can you wonder that we are proud of our lttle branch? Surely we have here the making of a community of God's chosen people. Our report would not be complete without referring to the M. I. A. and the Relief Society, for these two organizations seem to link us with the honest in heart, the friends of truth who are not ashamed of an erroneously named, yet righteously inclined people. Sunday, May 5th has proved a day of the Lord in very deed, a day of thanksgiving. We had with us President and Sister O. D. Romney and we were surely blessed by their presence.

In the morning a young couple were united in the holy bond of matrimony while in the afternoon at the Sabbath School and in commemoration of the first aniversary, prizes were distributed to the children, and then after a really impressive memorial service in honor of Elder Larsen, we had what may perhaps be termed the best testimony meeting that we have had the privilege of attending. We are desirous of hearing from other branches through the medium of your valued paper and feel to combine in wishing the MESSENGER every success.

H. OSBORNE, BRANCH SECRETARY.

THE ANGEL SIDE.

The huge, rough stones from out the mines,
Unsightly and unfair,
Have veins of purest metal hid
Beneath the surface.
Few rocks so bare but to their heights
Some tiny moss-plant clings;
And, on the peak so desolate,
The sea bird sits and sings.
Believe me, too, that rugged souls,

Beneath their rudeness hide
Much that is beautiful and good,—
We've all our angel side.

In all there is an inner depth,
A far-off secret way,
Where, through the windows of the soul,
God sends his smiling ray.
In every human heart there is
A faithful, sounding chord
That may be struck, unknown to us,
By some sweet, loving word.
The wayward will in man may try
Its softer thoughts to hide,—
Some unexpected tone reveals,
It has an angel side.

Despised, and lone, and trodden down,
Dark with the shades of sin,
Deciphering not those halo-lights
Which God has lit within:
Groping about in endless night,
Poor, poisoned souls they are.
Who guess not what life's meaning is,
Nor dream of heaven afar.
O that some gentle hand of love
Their stumbling steps would guide,
And show them that, amidst it all,
Life has its angel side!

Brutal and mean and dark enough,
God knows some natures are;
But he, compassionate, comes near,
And shall we stand afar?
Our cruse of oil will not grow less
If shared with hearty hand;
The words of peace and looks of love
Few natures can withstand.
Love is the mighty conqueror;
Love is the beauteous guide;
Love, with her beaming eyes, can see
We've all our angel side!

ONI D. STUART, *in Improvement Era.*

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NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"What is the most important thing in life? Love is enough. It contributes more to the perfectness of life than any other influence. It permeates the soul with radiance and through this light reveals the beauty of design in all creation. It covers the cardinal virtues of hope, faith and charity, and brings contentment. Nothing is perverted in the life where universal love abides. All is as it should be, and what is more important in life than that which leaves nothing to be desired."

ORSON D. ROMNEY, Mission President

Vol. VI WEDNESDAY, JUNE 5, 1912. No 10

GOOD TIDINGS.

The Gospel of good tidings of great joy was never intended to make people sad, to deprive them of any form of innocent amuse ment, and yet we see those who imagine they are complying with its requirements going around with long, sad faces denying themselves of any pleasure. Glad tidings of great joy in worldly matters do not cause people to act in this manner. It is sad tidings of sorrow that have this effect upon our spirits. If we are trying to accomplish anything and are in doubt as to the way in which it can be done,(and there is only one way in which anything should be done—the right way) and some one comes along and shows us the right way, and illustrates it in such a manner as to remove all doubt as to his sincerity, and we believe it sufficiently to try it and find that it is true it has the effect of making us glad, not sorrowful.

So it is with the Gospel. Ever since man came into the world and enjoyed life there has been a desire to live, to prolong life, and a horror of death. The wise and prudent among men have been trying to find out by their own wisdom how this may be done; none had ever

been able to even know what life was not to mention the purpose of it until the Gospel of good tidings of great joy was brought.

Now, what were the "good tidings?" This is the question that is agitating the minds of the people of Christendom and has caused a great deal of trouble and sorrow, and bloodshed. Instead of bringing us happiness and joy, which if understood it certainly would do, people are still quarreling over the question of what the good tidings are, which divides instead of unites and multiplies our perplexities, which adds to the difficulty of arriving at a correct solution. Now if we subtract the truth from the different ideas as contained in the various creeds and dogmas which the world is vainly following after and then prove and test this by the Law and the Testimony all ought to accept the result as good tidings of great joy to a still suffering world. To the Law, then. What law? Why, God's law, the law of cause and effect, "not one jot or tittle of which can fail but all must be fufilled." You can not imagine any other law which the Master had in mind, the Law of Moses had been fulfilled in Him, it still remained for those who could not live the higher law of faith in the invisible power of love(the kingdom of heaven) to live under the compulsory law of the Romans, a kingdom where might made right (a kingdom of the world.) Jesus taught that it was better to combat evil with good, "Overcome evil with good,"("He that lives by the sword shall die by the sword.") Is it possible that we can not see the force of this argument? Love, though invisible is real. All men testify that it is the strongest tie in nature,(all love to be loved) all can testify that loving and being loved is the one thing around which revolves every other thought and purpose in this life. How much better then, to be guided by love than be driven by fear. Love begets joy, and peace and righteousness, (the kingdom of heaven.) Fear begets hate, envy, contention, strife, murder, (the kingdom of earth.) Love begets harmony, (oneness) fear creates discord (division.) "That they may be one as we are, that they may be one as Thou Father art in Me and I in Thee, that they may also be one in Us." (St. John 17.) All in perfect love, perfect trust, perfect harmony,perfect heaven on earth. "Thy kingdom come, Thy will be done on earth as it is in heaven," "that the love wherewith Thou hast loved Me may be in them, and I in them." That is the example which His whole life, every action, every thought, every doctrine might be exemplified in their lives by perfect obedience to God, by observing all things whatsoever he had commanded them as He had obeyed everything the Father had commanded Him even to the laying down of His life for His friends as a further testimony

of the great love He had for His brothers, and an example which they were to follow if necessary. This was Christ's message of life, he who should loose his life (in this cause)shall find it, which is equivalent to saying if you(follow) fulfill the Royal law according to the Scriptures, "Thou shalt love thy neighbor as thyself, ye do well." This is all that is necessary because all the law was intended to do and all that the Gospel was sent for is contained in one word—love. Not yourself as the children of the world are doing but your neighbor as yourself, and every one that loveth is born of God and knoweth God (I John 4: 7) for God is love and whatsoever is born of God (love) overcometh the world and this is the victory that overcometh the world even our faith in —what? Love.(I John 5:4) Whosoever believeth that Jesus is the Christ is born of God and everyone that loveth Him that begat, loveth Him also that is begotten by Him. By this we know that we love the children of God, when we love God and keep His commandments I John 5:2,3.) Now who is he that overcometh the world (of selfishness and sin) but he that believeth that He is the Son of God (John 5:5) and was sent to teach us this great truth, even this, that it is only through overcoming and holding in subjection our carnal earthly desires and appetites (selfishness) which drives us to sin through ignorance, the wages of which is strife, contention, destruction, death, and the cultivation of love, which leads into peace, and joy, and righteousness and life everlasting and accepts these teachings as true—lives by them—why no one, because there is none other name under heaven given among men—who has revealed a way (the perfect way) whereby we must be saved.(Acts 4: 12.) And who said, "My doctrine is not mine but His that sent Me, if any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself." John 7: 17.

Now about the midst of the feast Jesus went up into the temple and taught. (St. John 7: 14.) Taught what? Sudden death,sudden glory? No! Come and be saved tonight? No! A belief in Christ is all that is necessary? No! That He had done all there was to be done? No! That baptism by immersion was unnecessary? No! That salvation in the kingdom of God could or would be accomplished by supernatural or miraculous means? No! That any of God's children should break the primal commandment (multiply and replenish the earth?) No! This is what He taught, "I am the light of the world he that followeth me shall not walk in darkness but shall have the light of life." John 8: 12. "Then said Jesus unto those Jews which believed on Him if ye continue in my word then ye are my diciples indeed and ye shall know the truth, and the truth

shall make you free " John 8: 31, 32. "Followeth me,' 'verily, verily I say unto thee except a man be born of the water (as I was) and of the spirit he cannot enter the kingdom of God." John 3: 5. "Continue in my word,' 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." John 28: 19, 20. "And the truth shall make you free." All His words? What is truth? this is the great question. Nineteen hundred years ago this question was asked and answered, but compartively few seem to have heard or observed the answer. It remained for Joseph Smith the Prophet to throw some more light on this great mystery. "Truth," said he, is things as they were, things as they are, things as they will be," which, sifted and winowed down will be found to be law, (and the law shall make you free.) Truth is law, law is truth, Jesus taught law, lived law, and died fulfilling the law of love, "Greater love hath no man than this, that a man lay down his life for his friends." "Ye are my friends if ye do whatsoever I command you, this is my commandment that ye love one another as I have loved you." John 15.12.14.

Faith in Jesus would imply faith in His teachings which would kindle a belief in His doctrine of repentance and a desire to become a citizen of His kingdom of heaven, which is only possible by complying with the law—being "born again of water and of the spirit." There is only one way into the kingdom of God, "Verily, verily I say unto you he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber." John 10. All are born into the kingdom of the world by an invoiable law. (no one ever came in any other way.) All law, no guess work—Jesus knew what His mission among the children of men was, and we may know whether He spoke of Himself (as a man) or whether it was of God (God's law) by simply complying with the law, "I am come," said He, "that they might have life and that they may have it more abundantly." John 10:10. "And He said, unto you it is given to know the mysteries of the kingdom of God * * * Now the seed (spoken of in the parable) is the word (law) of God, and my mother and my brethern are those who hear the word of God, and doeth it." Luke 8:10,21. This, then must be the "glad tidings," this law, the observance of which brings "peace and joy, and satsfaction" which is the kingdom of heaven, which is open to all, "for God is no respector of persons but in every nation he that feareth Him and worketh righteousness is accepted with Him." Acts 10:34. "Feareth Him," can only mean the fear of the

consequence of disobedience of His commands as there can be no fear when doing the things required, so there is no occasion to fear for anything only that we do not comply with the law, and since we have our own free agency to accept the law as truth or reject it, there will be no one but ourselves to blame if we do not receive the reward promised which is predicated on obedience to the law of voluntary repentance, forsaking of sins, going down into the water, being buried in it, being born of it into a newness of life, into the kingdom, where we are to associate with those who have also renounced the world and come out of her, that they be not partakers of her sins, that they receive not of her plagues. (Rev. 18:4.) and where all are endeavoring to live the Gospel law of love which is only possible in the kingdom of God, where each vies with the other in kindness. This, then must be the good tidings of great joy, because after a trial of might makes right worldly way, even those who are successful and have accumulated an abundance of the things by which the world measures success would gladly exchange them for the assurance possessed by a son or daughter of God and a citizen in the kingdom (heirs and joint heirs with Christ) of the good things prepared for those "who have turned from idols to serve God," which brings peace and joy that passeth understanding for as has been said by one who knew "Adam fell that man might be, men are that they might have joy." And there is no other way given under heaven whereby man can obtain the unadulterated article (which is the purpose of life) only by complying with the law upon which it is predicated which leads into life eternal, which coming to we worms of the dust ought to be accepted and tested as we prove and test other things of much less importance, instead of rejecting it and abusing those who are kind enough to bring it "without money and without price." Would it not be better to cease to expect the miraculous to happen and commence to live for the things we desire? which is the only way to bring them to pass. (Faith without works is dead.) This is good tidings, it is possible for you to receive great joy—it is up to you.

ELDER M. M. JOHNSON.

LOCAL ITEMS.

President Romney and wife returned to Auckland May 29th from their trip to the College and the Wairarapa Conference. They report having had an enjoyable time especially at the conference, an account of which will appear in our next issue.

Elders Robinson and and Ipsen spent Sunday, May 26th at the Thames. It is needless to remark that they came in for their share

of the preaching to the Saints of the Thames. They report a fine trip, with the exception of a little rough weather on their return, which necessitated losing their supper. However the cook's pantry shows that they have made up for any inconveniences they may have suffered.

Elder John T. Bringhurst paid us a visit last week. He reports the Maori school in good condition with the kiddies learning as fast as ever. He returned Saturday to avoid speaking to the Auckland Saints on Sunday.

Saturday, June 1st, Elder I. B. Whitney performed a baptism in the font in the basement of the Auckland chapel. Owing to the inclement weather no one attended the service except those immediately concerned.

We are pleased to state that with our next issue new type will have been enstalled which will greatly facilitate our work in being prompt with our paper. This added expense to our already indebted account will necessitate our subscribers being a little more prompt in payment of subscription dues.

THE MESSENGER Staff has been somewhat disabled this week on account of the illness of Elder Wallace, who having been compelled to take to his bed on account of rheumatism, left us shorthanded. However with added labor we have been able to go to press on time.

WHAT IS CONDEMNATION?

In this day and age of the world when creeds and dogmas are rife for the saving of human souls I am constrained to ask the question, providing any particular sect is right, what will become of all those people who are not members of it? Each creed claims to be the only one that is teaching God's law leaving us to infer that all who do not come to Christ through the medium of that creed, will be condemned. Did not Christ say "he that believeth not should be damned?" If this is true there will be a great number of souls who will be eternally condemned. But condemnation is not that. Are we to believe that he, who living an upright, virtuous life, though he may belong to no creed, will not be near his Savior? If we do we are narrowminded indeed. We teach that men will be judged according to their works whether good or evil and that they will come forth in the resurrection of the just or the unjust. Then if a man lives a good life, even if he has not been baptized will he not get as near the kingdom of heaven as some who have been baptized? The mere fact of having been baptized will not altogether save, there must be a good life. Because of transgressions some people who have entered the covenant of baptism will be more condemned then others who have not been baptized. Why? Because of the life they lead. Condemnation is

the result of the life that has been led.

But in another sense condemnation is the breaking of law, that is any law that, if broken tends to degrading. Living in accordance with the higher law causes advancement, which is the ultimate end of all intelligence. So then, any transgression which tends to delay this end is condemnation. Each thought, each impression a man receives leaves a mark upon his mind, let the impressions be what they may, they will, if continued cause the individual to, day after day, grow more and more like the impressions. Every act, thought and deed is counted for or against him, if they are degrading him they are condemning him, and the longer these actions are persisted in the greater the condemnation. Happiness, peace and progression are the opposites of condemnation; progression is the final state, to act in disobedience to this law causes suffering and then when once condemned intelligences have learned to obey they will begin to progress.

The breaking of any law of life constitutes condemnation, tho ugh he who has been baptized has the way before him unobstructed. Every act contrary to life brings suffering and until the debt is paid there is no happiness, even then the punishment is eternal. The breaking of a law delays the progression and leaves its effect which can never be gotten rid of even though the sin is forgiven.

If these facts be true let us compromise with the creeds of the world, that those who live good lives, if they do not get into the kingdom of heaven, will not be delayed so long in the endless scale of progression, because it is the sin of man that brings about the greatest delay. The various creeds of the world are, in this way, saving many souls because they are teaching them to live good lives. In the eternal world they will reap from the seeds sown in this life and then in the final judgment they will not be delayed so long as some who have not lived good lives. Man is his own accuser, he will testify for or against himself, his actions are written upon his very soul, his life is like his thoughts—his own life condemns or saves him.

F. W. H.

OBITUARY.

In this mortal life we can never tell what will be our lot, for He who made us what we are, He who gave us all things that we may be happy, does all things well and often, in His infinite wisdom takes from us that which we hold most dear. Even then while asking the question "why" we learn to trust Him more, our sorrows bring us closer to Him and He, in His own due time, heals the wounded and broken heart. This sad lot has fallen upon Brother Frank Pearse whose wife was called from this life May 22nd after having suffered considerably for some time. Sister Pearse had not been a member of the Church but a little more than two years, yet

she bore a strong testimony to the truthfulness of the Latter day Gospel while upon her deathbed, in fact her parting words to her husband were that Mormonism is alright—that her only desire was that the ordinace of sealing for eternity be performed that the same love which bound them together upon this earth may endure beyond the grave. There is no doubt but that Sister Pearse has earned a good rest and that her works will merit the approbation of our Father in Heaven.

All that could possibly have been done was done in her behalf, but life's ebbing tide could not be stayed and she passed quietly away at the Auckland General Hospital on the above date. She leaves a large family to mourn her loss, the youngest of which is a lad of eight years.

The obsequies were held from the residence where Saints and friends assembled to pay their last respects to the dead. Elder A. R. Ipsen, who is visiting at headquarters, delivered the funeral sermon very beautifully portraying the beautiful qualities of a mother in Israel and in other loving words did much to lighten the hearts of the stricken family.

The Messenger, Saints and friends extend their heartfelt sympathy to Brother Pearse and family and say unto them be of good cheer and God will bless you.

A SOCIAL.

Our long expected social in the Auckland Branch was given last evening and the recent alterations in our home, of opening up the dining room into the parlor thus making a spacious room for such a gathering, added much to the enjoyment of the occasion. Children as well as adults came until the house was filled and at eight o'clock a congregational hymn was sung, prayer was offered and then President Romney briefly but feelingly announced how uncomplainingly Elder Charles W. Price had labored nearly two years in the print shop, without any special honors conferred upon him, had made an unenviable record in his work as the mechanic in the printshop and his loving and affectionate way had reached the hearts of every one in the Branch and especially with the children, until you would seldom see Elder Price without a child waiting to meet him. Because of his unusual faithful service the President stated in a very fitting manner that honor would be shown Elder Price upon this occasion as he would be honorably released so as to return home leaving Auckland July 5th.

A very select program was given and interspersed with interest-

ing games and light refreshments were served which nearly reached the midnight hour, yet not one was heard to say but that they had enjoyed the evening so well that they hoped we would soon do it again. Before closing the social announcements were made that on the morrow baptisms would be performed in the basement of the chapel and the usual fast meeting would be held at 10:30 Sunday morning to which all were invited to attend.

AN APPEAL FOR OUR MESSENGER.

It was resolved at our recent April Conference that we make our MESSENGER a mission paper. What we mean by this is that we will become interested in it to the extent that we will rally around the editor. The editor and President are anxious that we have more frequent reports, from the different districts in the mission appear in our paper. We have heard both Saints and friends say they would rather read a short article about our Elders in the missionfield than one of the best selected articles from other magazines, for it is local news we want, it is the doings of the Elders we like to know, it is their experiences we are pleased to hear them relate through the columns of THE MESSENGER.

There are subjects which our Elders are so familiar with that they can write both in European and Maori, therefore it is urged that we be a little more liberal with our writings and good news throughout the mission. And what an excellent thing it would be to have an occasional line or news from our former presidents of the mission showing that they are still interested with us in the great work of heralding the glad messages of great joy to the world through our paper.

Another thing we find necessary to make our MESSENGER succeed is to receive more promptly the dues of our subscribers. Our paper up to the present is a losing proposition because of so many delinquents. We therefore make a strong appeal to all, both in New Zealand and elsewhere to kindly check up your account and see if you haven't forgotten to send us your subscription dues and would you not also become interested with us to get a new subscriber for our paper. You know we have some pride about our MESSENGER as we have about our missionary work and we can't think of going behind. As we feel we are making some advancement in our missionary work, for we are not on the debit side at all in that respect and we want to be on the good credit side of our paper, so dear subscribers will you not kindly remember your part to make our MESSENGER and KARERE a success.

O. D. R.

A PRETTY WEDDING.

The Monday following the Wairarapa conference at Kohunui one of Maoridom's prettiest weddings took place. Miss Terena Te Maari, the bell of Kohunui was the happy bride to Te Ao Te Whaiti, the most popular young man of that town. A very pleasant incident preceding the wedding was a delightful ride in an automobile for President Romney, wife, bride and bridegroom to Martinborough to secure the marriage license, while Terena blushed as questions were asked her by the judge and Te Ao (Joe) bashful like stood back, the permit for the marriage was given and faster than ever then did they return until the President had to say once in awhile, "Be careful Joe or we will not live to perform the marriage" and you ought to see how Joe slowed up.

The marriage was performed with the dignity and air given any of our European marriages. The bride and bridegroom were beautifully dressed, and the attendants were artistically decorated with Maori costumes, and as President Romney performed the ceremony the large concourse of people stood about on the green grass immediately in front of the Maori church listening most attentively to every word that was said and at the conclusion nearly all came up and wished Terena and Te Ao a long life of happiness and much joy.

The wedding feast was one of the best ever given by the Maori people, and that usual hospitality that is seen at all Maori gatherings was particularly noticed upon this occasion as Arapata the father of the bride invited everybody to partake of the feast that he had so lavishly spent his means to prepare.

NOTICE OF APPRECIATION.

We almost failed to mention that the life of our home and the enjoyment of our sociables have been greatly increased by Brother and Sister Amadio loaning us, for months now, their piano. We seem to have friends on every side and so far away as Waikato did Mrs. Carless remember our organ fund by sending us ten shillings last week, also the same amount did she pay in advance for our MESSENGER. Our only hope now is that the Lord will bless you all.

O. D. ROMNEY,
MISSION PRESIDENT.

CONFERENCE REPORTS.

Wairau:—No doubt the readers of THE MESSENGER think the Wairau Conference is dead, or at least the Elders laboring in it are, and I think they are justified in thinking so, as we have never made ourselves known in the paper before.

However, I just wish to state that we are still alive and doing what we can for the betterment and welfare of the people, for the spreading of the Gospel.

Just after the April Hui, we left the Saints at the Wairau Pa feeling well in the Gospel, especially, after being present at the Hui and partaking of the Good Spirit that prevailed there, I might say ,however, that some of them were denied the privilege of attending the Hui, but after those who had attended returned home the unfortunate ones were told every thing that happened and so they were all filled with anxiety to go ahead and work much harder in the future than they have in the past.

As I said we left the Saints in Wairau and journeyed on to Canvas Town where we were taken in for the night by one of our Saints, as it was raining very hard, (and I might say we got a bit wet.) However, we spent the afternoon drying our clothes and in the evening we sang songs, held a good meeting and spent a very enjoyable evening.

The next morning we found the weather to be very unsettled, so we decided to stop that day also. We had no more than decided when we we were told that one of our Saints, Sister Simonsen was at Canvas Town, so we went up to her house and spent the day with her.

The next day we left there and went to Nelson where we found our European Saints well, and to our surprise we found nearly all the Croixcellor Saints stopping in Nelson, as they had come to attend the funeral of a great Maori chief. We report them as feeling well in the Gospel.

We have been in Nelson now nearly three weeks, and have been tracting in the daytime and visiting the few friends we have at night. We think that in a short time we will have more friends, and hope that we will be able to accomplish much good here.

At the present my companion is very unfortunate in having the mumps, but we hope that it will not be serious and that in a few days he will be able to get about and do his work.

ELDER F. A. BERLIN.

Gisborne:—Altho' it has not been very long since a report of Gisborne appeared in THE MESSENGER I do not think a few lines at this time would be out of the way as the Elders and Saints are more or less interested in the welfare of the mission. The work at Gisborne has been very slow lately owing to the sickness we have had here. Elder Matthews has been confined to his room and

bed the past three weeks with a severe attack of the mumps but is now recovering and will be around in a week or so.

The Maori Saints of this district, have been well represented in the Gisborne Hospital the last two months, but in answer to their faith and prayers all are regaining their wonted health again. Brother Herbert Barttlet is still suffering from an operation performed on him for appendicitis but is speedily recovering.

Elders Merrill and Virgin returned Wednesday, the 22nd from a five week's trip up the coast, and report that part of their district as being in the best of condition. Sister Hansen, a Gisborne Saint is visiting friends in Auckland where she will remain some time.

ELDER E. A. RICKS.

UNANSWERED.

Why is it that the tenderest feet must tread the roughest road,
Why is it that the weakest back must bear the heaviest load,
While the feet that are surest and firmest have the smoothest path to go
And the back that is straightest and strongest has never a burden to know.

Why is it that the brightest eyes so soon are dimmed with tears,
Why is it that the lightest heart must ache and ache for years,
While the eyes that are hardest and coldest shed never a bitter tear
And the heart that is smallest and meanest has never an ache to fear.

Why is it that those who are saddest have always the gayest laugh,
Why is it that those who need it not, have always the biggest half,
While those who have never a sorrow have seldom a smile to give,
And those who want a little must strive and struggle to live.

Why is it that the noblest thoughts are the ones that are never expressed,
Why is it that the grandest deeds are the ones that are never confessed
While the thoughts that are like all others are the ones that we always tell,
And the deeds worth little praise, are the ones that are published well.

Why is it that the sweetest smile has for its sister a sigh,
Why is it that the strongest love is the love we always pass by;
While the smile that is cold and indifferent is the smile for which we pray,
And the love we kneel to and worship is only common clay.

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NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"The child grows because he lives; he does not live because he grows. The body changes, we remain. The material of which the brain is composed may have changed many times, yet there is something there that abides. Memory holds intact the scenes of childhood for half a century."

ORSON D. ROMNEY, MISSION PRESIDENT.

VOL VI WEDNESDAY, JUNE 19, 1912. NO 11

A LETTER TO THE FIRST PRESIDENCY.

DEAR BRETHREN:—

I have thought that possibly we have not given you as much information about out missionary work in New Zealand as we ought to have done.

Regarding the Maori people, our Saints, especially do we love, because of their great faith in the Gospel and the mission of the Prophet Joseph Smith. It seems to me that we hear stronger testmonies borne by those people than among those at home. And the eagerness to bear testimony is not seen everywhere as it is here. To show you, at one of our recent conferences, after holding a testimony meeting almost to the middle hour of the night, we then adjourned until 6: 30 the next morning to continue testimony bearing, and they did in a most remarkable manner for several hours. Two, three, and four arising at the same time. One testimony, of the many that was borne I will remember, as one of the faithful Maori Saints stood in the congregation, with arms outstreched, and said he felt from the crown of his head to the soles of his feet, and from the tips of his fingers to the tips of his fingers, that he knew that the Gospel is true, and that Joseph Smith was a Prophet

and if his old shoes could but testify, they would say that they know that Joseph Smith was a Prophet of God. A peculiar phrase, but he said it in such a way that you could not doubt him.

So we do love the Maori people, and know them to be of the house of Israel, and we rejoice in listening to their strong testimonies; and when we see aged Maori men and women, who have all their lives been addicted to the use of tobacco and other things, leave these off when they hear a young Elder say it is not good for them to use it; we can not help but love them and when we see them overcome by sin we feel to forgive them, for we know of their many weaknesses and frailties.

All over the mission reports are given of meetings being better attended, stronger testimonies being borne, and as our reports show, we know that now more tithing is being paid than ever before. The work among the Europeans in this land is not quite as encouraging, but we feel good over the improvement that we find among the Saints, for just last month in our Auckland branch, the Saints surprised us by purchasing a beautiful organ for our pretty little chapel, and our meetings are now very well attended, and only last Saturday we performed six baptisms in our font.

As for the Elders, there seems to be a spirit of love and unity existing among all, and we are trying to do better than ever before. The health of the Elders at present is good, but even now, at times we feel sad at the death of our brother, Elder Mons Peter Larsen. We have no reason, however to complain for we can see the hand of the Lord in all and we do know that He does all things well. We appreciate the Maori speaking Elders that you have sent us; they will certainly be a great help to us. But we surely need more Elders for some of our districts are now without an Elder, and those districts are easily distinguished by neglect of duty on the part of the Saints.

Our College is one thing that interests us very much of late, because we know that it will be a great blessing to this people, the Maoris in particular, and is going along to completion so fast that we fully expect it to be finished in November. That being the case, we can, if you brethren approve, open the College at the beginning of the school year, which is the early part of February in New Zealand.

I thought it would be well to write you a little a head of time and see if we are ready with the buildings, will it be alright to open them in February and not dedicate them until the April Conference? You understand that the Maoris desire to have

one of the largest gatherings, at the dedication of the College, that they have ever had, so it will be necessary to let us know when the dedication takes place so that they can make arrangements for their great gathering.

If we are going to be favored. as we hope we are, with the presence of an Apostle. I trust that he would be able to come so as to be here for the first of February and thus be able to attend our February Conference, which is always held instead of an October Conference, because of the bad weather in October; and be here at the April Conference as well. Between these two conferences he could, if he desired, visit the Australian Mission; but we would prefer keeping him in New Zealand the entire, time because he could do so much good.

You can possibly imagine how anxious we will be to hear from you. Ever praying that the Lord will bless you my brethren, and His work in the earth. I remain,

Your humble servant,

O. D. ROMNEY,

MISSION PRESIDENT.

REPORT OF DISTRICT CONFERENCE.

Wairarapa:—I take pleasure in reporting to the readers of THE MESSENGER the lovely conference and wedding which took place at Kohunui, a beautiful branch of the Wairarapa district.

A heavy rain storm came up Wednesday night preceeding the conference, which continued for several hours. We felt as if we would have bad weather for our conference, but it cleared off and we are thankful to say we had three or four of the most beautiful days that could be at this time of the year.

Friday, May 24th, President Romney and wife, and the couple who were to be married went to Martinborough for the marriage license, while they were gone preparations were made for the arrival of the visitors.

Saturday, devotional meeting was held, after which a very tasty breakfast was served in grand style in the temporary dinning room which was built for the occasion. All meals following were likewise served.

At ten meeting opened. This was more of a business meeting owing to the affairs of one of our dear brethren being so that he is not in the branch but very little, also age creeping upon him. He was honorably released from his faithful labors as president of the branch, which calling he has filled for

twenty-three years. The branch was then reorganized with Arapata Te Maari as President and Paratene as first counselor. The second counselor will be chosen in the near future. These are men of much faith and have shown it by their honorable, active labors.

As no more meetings were held Saturday I will endeavor to take up Sunday. Sunday, after morning devotion and breakfast, that is those who had breakfast, a meeting commenced at ten and ended after 12 wherein the Maori brethren, who are very able speakers, did the speaking giving some very good instructions and explaining the Scriptures.

A baptismal service was performed adding one more member to our church, Elder William Bird officiating. In the afternoon meeting one confirmation was performed, one baby blessed, sacrament administered to the Saints, General Authorties presented and sustained, and some notices given out. The three Presidents were the speakers in this meeting, Mission President O. D. Romney, District President A. L. Francom, and Branch President Arapata Piripi Te Maari who spoke very encouragingly to the Saints of the pure lives they were living, also exhorting them to press on in the work of the Lord.

In the evening testimony meeting many good, spirited testimonines were borne by all who spoke. Five minutes was the time given so there were a great number who had a chance in the three hours.

Monday, a great number of European friends and Maori relatives of the couple gathered, which greatly added to our number,to see the beautiful marriage performed which event took place at 2 P. M. joining Te Ao Te Whaiti and Te Rena Te Maari in wedlock as husband and wife. After the ceremony Mr. Joy of Masterton took some photos. The people showered them with rice and all wished them success. Many beautiful presents of value and usefulness were presented to the bride and bridegroom. One of the most elaborate marriage feasts was served in grand style allowing the Europeans to all sit at the first table. The tables were neatly decorated with flowers etc, and each meal consisted of the luxuries in abundance, of fruits, fresh and preserved; meats, and vegetables of all sorts everything being cooked most tasty and was served very politely by our Maori ladies and gentlemen.

The bride and groom were accompanied from their home to the chapel by the best man, bride'smaids, parents, relatives and friends. The groom is tall, well built, handsome and a very

refined young man of twenty-four years. He was very neatly and appropriately dressed for the occasion. The bride is medium height, very resigned, refined and has all the qualities of a lady. She is twenty-one years old. They are both loved and respected by all who know them. As they are industrious and very affectionate they will, without question achieve great success in life.

A dance was very nicely conducted in the evening for their benefit. A great number of Saints and friends, also Europeans attended to give them due honor.

We can see by these marriages, which are so frequent the Maori people are fast adopting European ways of marriage for which we should give them much credit.

We greatly thank all who were so kind in providing and asisting to make our conference a success.

We were pleased to have with us Elder H. H. Jensen, who just came out of the Greytown Hospital and who has been transferred to Wellington. He is well but not as strong as formerly.

The work of the Lord in the Wairarapa district is advancing. The Saints are striving to live the lives of Saints. We thank our Heavenly Father for His assistance and hope to do our duty as His servants.

Heaven's blessing upon all readers of THE MESSENGER.

ELDER A. L. FRANCOM, DISTRICT PRESIDENT.

REPORT OF EUROPEAN WORK FOR MAY 1912.

	No. of Elders.	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled
Canterbury	2	792	986	313	1024	17	0	4	0	0	150	232
Otago.					No	Report.						
Wellington.	1	149	123	50	102	5	2	3	0	0	31	155
Wairau	2	422	15	71	263	0	0	3	0	0	50	156
Wairarapa.	1	0	0	0	0	0	9	4	0	0	5	679
Gisborne.	2	246	0	12	226	0	0	2	0	0	29	34
Auckland.	1	361	4	127	315	5	4	4	0	0	51	303

A NECESSITY.

Every Elder in the Mission please take notice of the following request that your quarterly reports are sent to the Secretary

of the Mission on the first day in the month of each new quarter or we will be known for neglect in not being prompt in sending in our reports to the Church Authorities. The Secretary works late and early at the end of each quarter so as to have every thing ready for your reports and if one be late the report can not go until the next boat.

Our motto is to be prompt in all things.

O. D. ROMNEY,
MISSION PRESIDENT.

BLESSINGS PROMISED.

The Law of Tithing is not yet fully observed by all the Saints, therefore many know not the joy and satisfaction that comes to one by complying with this commandment of God. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith; saith the Lord of Hosts, if I will not open the windows of heaven and pour out a blessing, that there shall not be room to receive it." Malachi 3-10. There are thousands in the church today who can testify that the windows of heaven have been opened and blessings poured out upon them more than they had room to receive. It has also rid them of that selfish feeling that they once had, it has increased their faith in God, it has given them power and an influence for good, it has entitled them to blessings that they knew not of before. They have had no desire in their hearts to complain as to how the tithing was being appropriated or used; especially those who have voluntarily paid a full and complete tithing, and not like the little girl who had ten beautiful apples given to her, and then the one who had been so kind, requested that one be returned to her, but the little girl cut the apple in half and then held up the half and said to take a bite. Apostle Grant, in a recent address to University students in one of our Church Schools, related this story, and he said that he wondered how it would be possible for us to expect many blessings from the Lord if we paid our tithing in this way.

We should never forget that all blessings cometh from the Lord; the air we breathe, the water we drink, the food we eat and the clothes that we wear are all given to us by our Heavenly Father. Should we then hesitate to return to Him, in as much as He has asked us to, one-tenth of that which He has blessed us, and with the promise that it shall be returned to us ten and one hundred fold.

The Saints in New Zealand, and especially among the Maoris, have shown during the last few years their great faith in this principle of the Gospel, and it is suggested that we pay our tithing as we receive our wage or income, whatsoever it may be, and not leave it until the end of the year, for we should not like the Lord to withhold His blessings from us until some future date.

Hoping that all the Saints in the New Zealand Mission will prove themselves loyal to this principle of the Gospel, as well as other commandments of God and thus become entitled, not only to the name of Saints, but also have a claim on the blessings of the Lord.

O. D. ROMNEY,
MISSION PRESIDENT.

IMPROVEMENT.

Not long ago a request was made of all the Elders in the Mission field to observe the third Sunday as a special fast day in addition to the first Sunday as the usual fast day. The purpose of this special fast is that our sick Elders and Saints might receive a blessing and be speedily healed, if it be the will of the Lord, also that we as Elders may enjoy more of the Spirit of our callings. It was suggested, however that the Elders and Saints who had made it a practice to fast every Sunday that this would not change their plans for it is known that fasting and prayer is invariable at the foundation of every successful missionary life. The result of these letters sent out is that nearly every Elder in the Mission has since reported that they are now observing every Sunday as a fast day and one of the Branches of Maori Saints (Awarua) has for a year past made this a practice..

The Lord will surely bless His people who will so humble themselves in fasting and prayer.

O. D. ROMNEY,
MISSION PRESIDENT.

The Conference Headquarters at Wellington have been changed from 12 Glencoe St. to 127 Adelaide Road, New Town. Elders and friends can find us by taking Island Bay or New Town cars and getting off at Drummond St.

M. M. JOHNSON,
CONFERENCE PRESIDENT.

BRANCH REPORT.

Thames:—To Saints and friends, greeting. With a considerable amount of satisfaction as to the prosperity of the Church we again present our report for consideration. A few days ago we had screened at one of the local picture. intertainments a photo play entitled "A Victim of the Mormons." Most of the Saints and a huge concourse of people visited this doubtful masterpiece, which perhaps only needed the horns and tail of his Satanic Majesty to make it more grotesque and ridiculous, during the three nights it was shown, but we feel that its influence will be for good as quite a number of people have expressed their ridicule concerning this attempt to oppose Mormonism and its only effect among the Saints is to draw us closer together and to God. At frequent intervals we are visited by the Elders in Maoridom and receive a considerable amount of instruction and and spiritual blessings in consequence. The usual week-day and Sabbath meetings are as much appreciated as usual and the Relief Society is steadily increasing its fighting funds; in short, prosperity and harmony are ours.

Yours in the fight for Right,
H. OSBORNE, BRANCH SECRETARY.

CONFERENCE REPORT.

It is with the greatest of pleasure I add a few lines to the pages of THE MESSENGER regarding the conference which was held here at Kohunui May 25th and 26th, by the good Maori people in this *pa*. There were a good few Saints and friends gathered here.

President Romney, wife and others came down in an automobile and were greeted with a hearty hand shake and made welcome by several of the people on their arrival, then were seated to a grand supper at the home of Arapata Te Maari.

The Maoris and *pakehas* from all parts of the Wairarapa district were present to enjoy and partake of the good spirit which prevailed at the meetings during the conference.

Elder A. L. Francom, president of the Wairarapa district conducted the meetings in a pleasing manner in the Maori tongue.

President O. D. Romney addressed the congregation in a very convincing manner that brought much joy and satisfaction to the heart of each one present, and encouraged them on in the

good work in which they are engaged and thanked them for their kindness while laboring here some twenty years ago when called on his first mission. Elder Wood being present also spoke thanking them for their hearty support while upon his first mission as he labored here for several months.

The other Elders and those desiring to were given the opportunity and bore their testimonies to the truthfulness of the Gospel as has been revealed to the earth through the good deeds of the Prophet Joseph Smith as the Lord required it should.

On the 27th of May the wedding and reception of a young couple was given which took place in the afternoon. President Romney performing the ceremony. There were many present to show their love and respect to the married couple and wished them much joy and success in the future. A few group photos were taken,after which all were served to a most excellent supper that was served by the young people. A benefit dance was given at Pirinoa where a large crowd enjoyed themselves. The bride and bridegroom received many beautiful presents.

One baby was blessed and given a name and a young lady baptized and confirmed a member of the Church of Jesus Christ of Latter Day Saints.

May the blessings of the Lord be with all who are striving to do His will and keep His commandments and let us not be weary in well doing, for Jesus, upon one occassion when explaining the Gospel to His Apostles, said, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

ELDER WM. BIRD.

FAITH.

We understand the Gospel is the power of God unto salvation to all them that believe. We often hear this passage quoted by those who are not of our faith, and who would have us think that they will be saved by mere belief in the Lord Jesus Christ. But Jesus says, "He that believeth on me, the works that I do shall he do also, and greater works shall he do." So belief in Jesus Christ is good only so far, and our salvation secure only so far as we live according to the teachings of our Savior. It is true that if we do not have faith in Christ we would not attempt to follow in His footsteps. We are told that through faith we move and have our being and without faith we

could accomplish nothing. I know this is true for each day as I arise from my bed, in the first place I have faith that I can dress myself and it moves me to action and I accomplish the first duty of the day. My faith in God suggests that I pray to Him and that faith without the offered prayer would avail me nothing, so first one duty after another during the day is accomplished by having faith to encourage us on to action and the doing of that which we desire.

I can believe that faith is the first principle of revealed religion and that it is a gift of God. We find that some of us have faith, in our youth to a marked degree and we do not hesitate or fear but seem to have an abiding confidence in our Heavenly Father that what we attempt to do we can accomplish. Implicit faith, we are told will remove doubt concerning things accomplished or promised by God, so that those of us who are not favored with a great amount of faith should cultivate it, establish confidence in ourselves that what others have accomplished we can do. This is the result of faith in one's powers. Think of it, the Scriptures say if we have faith as a grain of mustard seed that we could say unto this mountain, "Remove ye hence and it would be removed," meaning by this, that all things are possible to those who have faith. Further more we are told that without faith it is impossible to please God. Why impossible to please God? Because we must believe "that He is and that He is a rewarder of them that diligently seek Him." To have this faith in God must be pleasing unto Him. And how natural this is and can be explained that as we have faith and confidence in our earthly parents that they are good, that they are capable of doing things even better than others. God is pleased with the faith that we have in Him because He knows it will lead us on to good works.

So let us cultivate faith, pray that it may be a special gift of God to us, that we will not belong to the unbelieving and doubting world, but that it may grow within us until it becomes a perfect knowledge unto us that God lives, that Jesus is the Christ and our Redeemer and Savior.

MELBOURNE ROMNEY.

A WORD CONCERNING PRIESTHOOD.

(Owing to frequent questions regarding priesthood we beg to submit the following extract from Jos. E. Taylor on "Priesthood: its Restoration," hopeing that some light may be given on this very important question. The entire article may be found in volume four, (1900-01) of the Improvement Era page 804.)

Writing at some length on the eternity of priesthood Elder Taylor says, "From the foregoing it is evident that priesthood always existed: that it does not belong essentially to this earth and can not be obtained as earthly possessions are obtained. It must be bestowed, and that, too, by ordination. We have no positive record of any person or persons having conferred upon the Savior the Holy Priesthood. The Jewish nation was without the authority of the Melchisedek Priesthood, * * * the Son of God Himself must receive ordination thereto, as well as baptism, even if it should require the immediate presence and direct administration of the Father. * * * In the year 1841—the exact date is not given—the Prophet Joseph Smith in answer to the question, "Was the Priesthood of Melchisedek taken away when Moses died," replies, that all Priesthood is Melchisedek but there are different degrees or portions of it. That portion which brought Moses to speak face to face with God was taken away; but that which brought the ministry of angels remained. All the Prophets had the Melchisedek Priesthood and were ordained by God Himself. This is not strange, for in tracing Moses' authority, who was ordained by Jethro, we go back to Esaias who "received it under the hand of God." (Doc. and Cov. Sec. 84: 12.)

After such a declaration there need be no question about the divine authority of the Savior of the world, although there is no record of the time and place of His ordination. Neither is there any record of the time and place when these several prophets were ordained, yet we do not question the statement above named.

Was the Melchisedek priesthood taken away with Moses? If so what priesthood did Elijah, Elisha, Jeremiah and others of the prophets hold? (Improvement Era, volume 6, page 311.)

In considering this question, the distinction between the priesthood and its keys should be carefully drawn. Priesthood is authority in general, but this generic term does not necessarily include the call to preside over a dispensation, bestowing the priesthood on one's fellows, and organizing the work of the Lord in its various ramifications. This calling and power is exercised by virtue of the keys of the priesthood. These keys were held by Moses and were taken away with him. (Doc. and Cov. 84:19, 25. Psalm 81: 11, 12.) As far as we know, the keys of this high priesthood were not held in their fullness by any one between Moses and Messiah, but it does not follow that the general authority and power of the Melchizedek Priestoood was not held

by individuals who lived during that interval. It would seem impossible for the later prophets to have performed their great works with less power than that priesthood, but these men could have held this power and authority without possessing and exercising its keys in their fullness."

LIFE'S SCARS.

They say the world is round, and yet
I often think it square.
So many little hurts we get
From corners here and there.
But one great truth in life I've found
While journeying to the West—
The only folks who really wound
Are those we love the best.

The man you thoroughly despise
Can rouse your wrath, 'tis true;
Annoyance to your heart will rise
At things mere strangers do;
But those are only passing ills,
This rule all lives will prove—
The rankling wound which aches and thrills
Is dealt by hands we love.

The choicest garb, the sweetest grace,
Are oft to strangers shown;
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know;
We please the fleeting guest;
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom.
Alas! for those who only see
This truth across the tomb.
But, soon or late, the fact grows plain
To all through sorrow's test—
The only folks who give us pain
Are those we love the best.

ELLA WHEELER WILCOX.

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"Spirit is substance; it is material, but it more pure, elastic, and refined matter than the body; it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust; and will, in the resurrection, be again united with it. We can not see it; but when our bodies are purified, we shall see it is matter." *Joseph Smith.*

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

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IS GOD CAPRICIOUS?

If the answer to this interrogative be sought allowing justice and mercy their dues it will be found to be in the negative. Were we to believe in the modern theory of fatalism or predestination we would have a different answer. Like many other things there may be some truth in this doctrine, but if we admit there is some truth in predestination we must know where the truth lies. It may not have any truth but can be founded upon some truth. The confusing of a truth brings an untruth. Foreordination is the truth and predestination is the perversion. Foreordination is a true doctrine and predestination is allied rather closely to it, so closely, in fact, that a distinction can scarcely be drawn. Foreordination in a perverted sense would make predestination, and the underlying aspect of predestination has become the theme of this article, "Is God Capricious?"

Before going farther it is necessary to discover wherein the two doctrines are alike and how predestination originated from the truth. The Latter-day Saints believe that God foreknows all things, they also believe that all things are controlled

by Him and this controlling power is done along the lines of order, there being no chance work about it. We may base this theory on New Testament doctrine that God controls all men. We read, Acts 17:26, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." It would seem from these very explicit statements that God had determined what each man should be. We admit that He does control all things and does predetermine these things. We are told also He is a God of order. Where will this lead us if we consider it as predestination? Were these things not controlled and predetermined to come forth in their order where would we be? Confusion would reign supreme. If these things were not controlled and regulated, if they were allowed to come forth promiscuously each intelligent particle, could, when moved by its own inherent desires come forth; and other intelligent particles having already come forth each creating a condition peculiar to itself, then the numerous varieties of conditions would not combine but there would be a constant jarring as those particles possessing superior intelligence sought for dominion over the less intelligent particles. In order to maintain order a controlling power regulates other intelligences. It is necessary that particles possessing intelligence to a less degree be controlled in their desires, for when an intelligent being is given free reign it does not always choose the things best for its own advancement. If the loving, guiding hand of a father and mother did not control and counsel the child, if the child were entirely free from restraint it would do many things that would do it harm. Yet the parents do not exercise absolute control over the child compelling it to do those things which their knowledge foresees it will do if it continues in its course.

Just as the child requires an overruling power to direct it, so does all intelligence. A head is necessary to direct, to make the laws, to persuade other intelligences to obey these laws which this guiding power knows by experience will be for good. We may think, for an instant, that the laws of human government will exist without the heads, because of the people who rule themselves. But it is not so. Some one must be at the head—the people consent to the laws that more intelligent men have framed. In the beginning of all nations, those men who are the most intelligent always come to the front, form laws—a council, of men, if you please—and the people give their consent. Yet they do not, because of their ruling power exert a

power to coerce their fellows. They may punish for violation of those laws, they may exhort and persuade, but force is of no effect. The human mind can not be forced—it must exercise its own free agency. Superior strength and numbers may compel a body to do things it otherwise would not do, but the mind may not consent. Where free consent is not given the thing accomplished is of very little consequence. So, for individual development the exercise of free agency must be granted. Force may compel a body to do things that would result in good but for intelligent development the mind itself must give its consent. The development of that personality, that *we* part is what we want and that can not be forced.

The child is born with its free agency and as it grows it becomes more independent, rebelling under the restraining hand of a guiding parent. The parents may punish it in hopes that it will return and obey them, but as its free agency has developed more it will not return unless actuated by its own inherent desires. Coercion will not accomplish the design of the parents only as the child learns by suffering. If it does not follow the counsels of its parents they can see from the beginning what will become of the child, but that does not predestinate it. It has the power to return at any time. Because the Father knows from the beginning what His mortal children will do, does it seem reasonable that this knowledge will compel the child to do it? If it is compulsory the right of free agency is taken away. Predestination would then be true. Compulsion would then be the ruling law, and compulsion and free agency can not exist harmoniously together.

Predestination, as it is taught today, would envolve the question of free agency. While we admit that all things are controlled we do not admit that God has so willed everything that it must be done. Predestination teaches that these things can not be helped, that they must be done and that the sinner must suffer for his misdeeds even though he could not help having committed them. Is God a party to sin? Yes, if He forces human minds to perform the act. If a man can not help what he does he should not be made to suffer for his misdeeds for where he had no power to choose he can not be responsible. Yet modern fatalists are teaching this. How can we believe that God is so capricious? We must, therefore come to a correct understanding.

Since we have proven that all things are more or less controlled we have it left to prove that man is a party to it all. If things happen just because the Over-ruling Power has willed it,

it is predestination. But man is a party to these things by reason of his free agency. If it can be shown that man is a free being it can be proven that he is not predestined. In the doctrine of predestination man moves toward his own end, not through his own volition but because he is forced. By this there is no opposition and consequently no progression. This is the working of but one law, that of moving to the destined end whether or no. There can be no happiness where there is no power to rise or fall. Human lives teach that the joy is all in the striving. In predestination there is no strife because the action is all towards the destined end; no falling and rising again, no choice, but surely and certainly coming to the predestined end. It is impossible to conceive of this plan of existence. There must be a law of opposition. This law exists only because of free agency. There can be no contrast unless the power to choose is exercised. Opposition comes only by the breaking of law. Free agency is required before the law can be broken. Power is made from friction. To make friction a free and intelligent particle must exercise its free agency and act in opposition to the law that would be for its advancement. Man must be free to choose or he can not develop. There must be something to tax his powers thus creating friction. Suffering teaches obedience. Suffering is friction. Yet, what made the suffering? The knowledge of good and evil which existed only through contrast. Contrast is only possible by acting in opposition to another law. Thus, at the very outset of existence there is the fact of opposition, or there is no development. In fact, existence is not possible without opposition. What is opposition? Going against a law. Deliberation is necessary before this can be possible. First, there is the thought, the deliberation, then the decision. Without free agency there could be no existence. This may be modified to an extent, there may be a bare existence—but no progression. A merely existent state is possible only on the predestination plan—the plan of Lucifer which was overruled in the spirit world. Were this possible, much less a happy thought intelligent beings would exist eternally in one plane, knowing neither joy nor sorrow because they had not the power to know for themselves. They could exist only for the pleasure or displeasure of a tyrannical God. Imagine intelligent beings existing eternally in one sphere, neither progressing nor deteriorating, because without free agency neither is possible. Progression is the latent power of intelligence.

Acknowledging the fact of free agency it becomes necessary to see what follows. For the exercise of the same there must needs be a choice. Good and evil must therefore exist. Progression is the ultimate end of intelligence. Struggle is the secret of advancement. Without the opposite there is no incentive to strive and man is what he is through struggling. This is evident from the fact of man's power to rise or fall according to the life he leads. Man, can, by striving (which is the exercise of his free agency) for happiness, which is the sum of existence, place himself above that which is unhappy. There is a faculty in man that makes him a conqueror. He is most happy when battling, when overcoming some trifling passion of his lower self. It can not be said that it can't be helped (predestination) because it can. There is something within him which as he learns to obey causes him to leave off the weakness. It may take generations and generations of a family to get rid of a family weakness, but with a continuous struggle that faulty propensity will come out. An individual weakness may be inherited in the children which may increase or decrease in tenacity as that free agency learns to struggle to conquer, so that in time, providing each succeeding generation lives to overcome it, the impotency will be entirely eradicated. Therefore, it can only be said to a limited extent that man can not help what he does. This entirely refutes the idea of predestination.

If a man felt that some power had irrevocably predestined him to one continuous round of existence, he would battle to throw it off because of his free agency. There can be no doubt that man is free; he lives and makes his own life what it is because he struggles against that which makes him miserable. Would God implant within man the instinct to rise and then deprive him of the power? No! only a capricious God would do that. We can not conceive of a God who delights in the suffering of His children. It would be capriciousness indeed for a God to implant the instinct to rise and then deprive the intelligence of the power to rise to the height of its instinct. This is what predestination would do. That man has this desire is best proven from the fact that he is either happy or miserable. It also proves his free agency. If predestination held true to its meaning there would be neither joy nor sorrow. The power to rise lies in the fact of free agency. Were man not free to choose for himself there would be no opposition and consequently no existence. If the doctrine of predestination were true there would be but one law, which is not the case, as our natural senses tell us.

Hence, the deduction is obvious—predestination, in this sense is not true.

Even though we may grant that predestination is not true there is still another phase which is deeply interesting. Because things happen as they do we are confronted with the question: do we, by virtue of our free agency control them? Because we may choose evil instead of good has some capricious power determined that we must do this at this time? These every day incidents must happen in an orderly way, but will they happen or is it predestination that they do? Keeping what we have already learned regarding this subject in view, we can only answer; they are a result of circumstances. The making of these circumstances are always held by the power of free agency and happen as a result of the use of this power. Free agency is the moving, the controlling power. These little things are of very little concern to God, not because they cannot be explained but because He is watching the greater things. We ought not be so little as to blame our little troubles upon the Great Diety, because we create them ourselves. Still, we reason He knows all things because He takes note of the hairs of the head and of the sparrow's fall; (Luke 12:7) yet they do not concern Him greatly. Man is placed upon earth to develop himself. However trifling the little incidents in his life may be to God, they are of much concern to the man himself. They are teaching lessons that make a life what it is, be the act great or small it teaches some lesson which leaves a well kept record of having accomplished the best purpose or of having failed entirely. Every act of man, every emotion and purpose is counted for or against him in his intellectual development. They pass the brain and there they leave the mark, which as it becomes oft repeated shows more and more. We say it is upon the brain, but it is not: it is upon that *being* that lives there. This *being* is a spark of that Great Being; in this way God is keeping track of all the little trifles which sooner or later make our degree of perfection.

The real reason why things happen as they do is because intelligent particles existing, moving, struggling, exercising their free agency, come in contact with other intelligent particles exercising the same right. Thus, because of the conditions created by their several likes and dislikes other intelligent particles become interested and something takes place. A particle may desire to move from its own place. Suppose another particle moves and comes in contact with the first. Since they both can not occupy the same place at the same time a new con-

dition arises. Something, therefore takes place, whether they compromise or not the result is just the same, a new condition arises. We can not say, in any way that this is compulsory, because the intelligences could suit themselves. Intelligence must act or it can not exist. It would do no good to force it, neither would any good result if it knew just what would take place. It would act reluctantly because it would reason it would happen anyway. How capricious! We may grant things are predetermined but not without man's consent. Intelligence always was its own agent. Its earth life is practically determined in the pre-existent state. This is the great reason why things are as they are. This earth life is but a natural result of the life before. We may rest assured that the life as it is lived on earth is an exact following up of the kind of life that the intelligent spirit lived before it came to earth to complete its career with a mortal tabernacle. The pre-existent spirit exercised its agency and gave its consent to the plan formed in heaven. It may have been able, at that time to foresee its own end when it came to earth but a vail now hides that knowledge, or that necessary progression would not be brought to pass so readily, because of the fact that where mortal intelligence knows of the future it acts in reluctance.

Admitting the pre-existent state, the exercise of free agency and all the other incidents belonging to spirit existence it becomes necessary to account for the environments and conditions of earth life these intelligences have earned for themselves. Being born, is in a sense being judged. Else why the difference in conditions at birth? The condition of life is evidence of the fact that the spirit merited nothing better, else why not all spirits be permitted the same? Yet in all justice the parents must be considered, heredity has something to do with it, subsequent environments may modify and yet the life of the individual be nothing better than it deserved. How are the earth conditions to be ready for the advent of the spirit at that particular time? Simply because, "known unto God are all the works of His creation before the world was," and He had predetermined the times before appointed for the peopling of this world. In the justice of God the earth conditions must be ready for these spirits so that they can reap the just reward of their pre-existent lives. If they are not to receive a just reward on earth for their lives why did they live and progress in the spirit world? We understand that spirits had to keep their first estate in order to receive a body. The fact of being on this earth with a body is evidence that the first estate was kept. Whatever may have

been the condition of that body in that primeval state it evidently had intelligence enough to govern it, or it would not have been permitted to come here. Hence, being born is being judged.

The earth conditions are brought about through the agency of man and along natural laws. God exercises no more control over His intelligent spirits than they will allow Him to. These spirits control themselves because of their agency. They are Gods themselves in the same sense that children are as their parents. The parents can not exercise full control over their children only as they obey the laws. Just as we are the children of our parents so are the spirits of all men a spark of that Great Father and may become like Him, yet are as free as He and make for themselves what they'll be. They may delay themselves in reaching the final gaol, still the power is all theirs, no one can force them. In this way each intelligent spirit creates its own environment in the heavenly sphere and when the time is ripe for its own advent the earth conditions are the just merit of its pre-existent state. It is no better nor no worse than is worthy of the spirit so that its career on earth is fixed from the beginning because it created it for itself.

But how do these earth conditions become ready? The conditions of earth are the result of the exercise of free agency. Man makes his own environment. His offspring are more or less influenced by these pre-existent conditions, that is pre-existent to the offspring because the parents,by their free agency had made them before they were born. To form a foundation for the first existence of earthly conditions we will bear in mind that each intelligent being, coming to the earth creates a condition for itself. For the sake of easier argument let us suppose the first earthly environment to be the beginning of life. We will still, however retain the fact of its being absolutely free, let us suppose also, that no other power controls it. This intelligent being, having the power of free agency and having learned the difference between good and evil it finds that there are two different spheres of existence in which to move. In the struggle to decide which is the better and to prevent the other power from overcoming it, it creates an environment suitable to itself. If it acquires the tendency to the higher law its offspring will be subject still more to the same environment, however, still subject to the other power. If the offspring, which partakes of the same free agency, allows itself, through lack of strength to be influenced and overcome to the least degree it has created another environment peculiar to itself.

The offspring continue to inherit the tendencies of the fathers, and so on each environment strenghtening one faculty and weakening another. Each succeeding generation may, or may not modify the preceeding and at all times holds the power to overcome the weakening tendency even though it may require several generations. The abuse of a faculty destroys it. Thus unrighteousness is overcome or becomes greater as the offspring continue to abuse the ever striving influence of righteousness. When wickedness has destoyed the righteous element to such an extent that no trace can scarcely be found, the change back to Godliness can come about in no other way than gradually as the generations learn to overcome it. So it has been with the generations of men. In the beginning men were large and mighty in stature living to a great age. Today they have degenerated so that their spiritual natures and bodily forms are dwarfed and almost destroyed. This has been the work of generations. Each generation has been drawing to itself the kind of spirits that would fit the kind of body they have been preparing.

(To Be Continued.)

LOCAL ITEMS.

President Romney is one of our most hearty supporters that we have of our Mission paper and a number of times has had as many as three and four articles and interesting items of news in one issue, but not until the last issue has his name appeared so often that he has felt chargined. We owe the President an apology who is naturaly reserved in these things and believes all should assist and be equally credited in our mission work and contributions to the paper. Our subscribers have also noticed that the President's name appears on the first page as well as the last line of the paper. The latter is required by the law of New Zealand. We thought this much should be said in defense of our President.

Owing to the continued illness of Elder Wallace and Elder Matthews becoming ill THE MESSENGER staff is but little better, off with the exception of the assistance, this week of Melbourne.

THE MESSENGER has made a new departure in business. On account of the high price of benzine the engine has been abandoned and the famous Armstrong Method has been resorted to. The inference is obvious—we need a little more pecuniary assistance from our subscribers.

A cablegram from Salt Lake City announces the happy marriage of Miss Vilate Romney and Antonie R. Ivins. They were married in the Salt Lake Temple on June 26th, 1912. We wish them much joy and extend hearty congratulations.

RELEASES.

Elder A. L. Francom is the only missionary in New Zealand today who has been here over three years. He labored nearly all this time in the Hawkes Bay district except three months completing his good work in the Wairarapa district.

Elder Jos. McMurray has been laboring nearly two and a half years among the Europeans, mostly on the South Isand.

Elder Chas. W. Price has spent his entire time in the print shop and other duties he has performed in the Auckland Branch such as Superintendent of the Sunday School.

Elder Barry W. Harris labored in the Thames Conference the first year and sincethat time has taught school at Korongata and Porirua.

These Elders will all return to their homes leaving Auckland July 5th, 1912. May God speed them on their way.

A FAREWELL SOCIAL.

How often they come, and what varied emotions they bring!

The scene at the farewell of Elder Price in the Oddfellow's Hall on June 26th will be long remembered by those present. The "Bright Hours Children" gave the greater part of the programme, but my pen could not do justice to their efforts. Suffice it that the sweet songs, recitations and gay dancing reached the hearts of all and one felt that the beautiful flowers represented were not sweeter than the wee tots themselves. Their teachers, Miss Pearce, Miss Cully and Mr. George Watts, must have felt amply repaid for their labors.

A very pleasing feature was the children's presentation to Elder Price. He has a heart full of love for the little ones and it is returned in full measure. The picture of the grown man and the children clinging round him brought tears to many eyes.

The second part of the programme was also much appreciated. Miss Eva Watts sang "The Garden of Roses" very sweetly and Miss Doris Mincher gave a recitation which all enjoyed.

"The Japloo Baby," very quaintly rendered by Misses Mercia Davis and Dora Howard, brought down the house.

Elder Price gave a short speech then President Romney ably thanked all who had assisted. A good supper was provided by

the ladies of the Church, and a pleasurable evening was wound up by three cheers for the workers, the singing of "God be with you till we meet again" and "He's a jolly good fellow!" and all went home, hoping it would not be too long, ere the little ones will again favor us.

LINES TO THE BEREAVED.

(A letter written by President Romney to Elder John V. Wray, Blackfoot, Idaho, who was some few months ago released from laboring in the New Zealand Mission because of poor health.)

DEAR BROTHER:—

Your father's death was a profound shock to me when I heard it and I want to express my sympathy to you, your dear mother, brothers and sisters. How fortunately, however, you were honorably released so as to get home and associate with your father a few months before he passed away, and how proud he would be to have his son, who had been in the World proclaiming the Gospel, which will bring salvation to his soul, and unite you all with him at some future time. And now how nice it is to think that your mother's boy, who made himself a man in so short a time in the missionfield, to be at her side to cheer and comfort her when her beloved husband was called away.

There has been so many sad deaths come to my notice during the last few months, that I have spent some of my time in trying to comfort the bereaved. I know my efforts are but feeble in attempting to comfort you and your dear folks. There is, however, comfort in the thought that your father died in the Lord, "Blessed are they that die in the Lord." There is also comfort in the thought that you all know, through the Gospel, that you will again meet where sickness and pain is not known, and where death never visits us again.

I am sure the little community in which you live all mourn with you, as we do out in New Zealand, where we learned to love and respect you, Elder Wray, for the good that you did and for the many friends that you made. We sympathize with you because of your much sickness in this land, and having to leave us earlier, as you did because of it; but as before said, we can see now the handiwork of God in taking you home to your dear folks to assist your suffering mother in her hour of grief.

The Elders and Saints in this land join in fervent prayer that the Lord will bless you all, comfort and cheer you in the thought that you will again meet your father in one of those royal mansions on high.

LIFE'S MISSION.

When you are called to labor;
As God's servants, to do His will,
Let not the clouds, around you darken,
But always strive, your duty to fulfil.
For everything that God has given,
He will place at your command
And you never shall be driven,
From the rock on which you stand.

Teach the truth, as you've been taught it;
In that straight and narrow way,
By your parents, who heard the Gospel,
In their happy childhood days.
So tell the world of this glad message;
Who have not heard its beautiful rays,
Of our Savior, who is coming,
To His people, in the latter days.

Teach it in the street, or cottage;
Scatter seeds both near and far,
Truth is knowledge; perfect knowledge
Of things, as they were, and are.
Tell them of it in the future,
For that is our shinning star.
Let them enjoy the greatest blessings,
That God has given His people before.

Short is life, but long is mission;
Do not wait until they're in years
To show them, of their life's ambition
For God has placed, them here for His,
And this work, must be accomplished,
By His servants, who are called
To make His throne a perfect palace
Which are within those golden walls.

Elder Archie D. Allred. *Melbourne, Australia.*

"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth."

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"Howsoever regarded within the little circle of man's horizon, victories gained by external forces are from their very inception miserable defeats, from God's point of view; for nothing counts as an advance with God save that which brings us nearer to His perfection. Eternal life can not be forced into man from without; it must spring up from within. Each man's heart is the center of the universe. It is the only place where salvation can begin for him." N. L. Nelson.

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, JULY 17, 1912. NO 13

IS GOD CAPRICIOUS?

I have merely used this argument to show how conditions are created, and may we not suppose the same kind of laws to have existed in the pre-existent state? If this life is a continuation of the first life it must have been true. The last argument regarding the creation of enviornments is not altogether compatible with our understanding of a pre-existent state, so to make them agree we will reverse the first argument and say that this life is not the first and say that the body is made to fit the spirit. Then, if my argument, presumptive as it is, be true, the reverse is also true. By this reasoning, the spirits that existed spiritually have been preparing themselves for no better earth existence than these same mortals on earth, by virtue of their free agency have been generations preparing for them. If these conditions did not exist pre-existently God does not know all things, neither are they predetermined and regulated and all things, therefore are chance work. But this is not the case. Therefore, the body is made to fit the spirit.

Let us forget, for a moment these pre-existent conditions, however granting them to be as they are, and look into the

reasons why there are so many different dispositions of physical conditions. In the days of Adam God ordained a law and told man of it, "Let all creatures bring forth young after their kind." As Adam and his children created their own conditions, each son and daughter was like his or her parents to the extent that they conformed to law. But, as they began deviating on account of temptations, giving over to the lower power, "like continued to beget like," so that many kinds of dispositions came into existence. That law is still the same, children are still, in many respects like their parents; yet at any time are free to break out and begin to develop in another direction. "The sins of the fathers shall be visited upon the children," was a Divine fiat, but only in justice to the first God-given law. In all justice free agents must reap the kind of reward they merit. As the hearts of the parents are with the children, the children can not be much better than they, or like does not beget like. The life of the mother greatly influences the life of the unborn child. The life of the father does also even after the child is in the embryonic state. His life effects the life of the mother in that he creates pleasant or unpleasant conditions for her by virtue of his presence. The child will be born with the tendencies of its parents; future environments will never cease to modify to that extent only that the child permits them to. By this we explain the different temperments of the several children in the same household. Whatever may be the conditions in the pre-existent world, we know this is a fact, even though we can not explain it fully.

To show how nicely these things are worked out both earthly and pre-existently, and how they are foreknown and predetermined by God an example may be used. Take for instance a dark skinned race, the children are always like the parents. Let them become mixed by marriage relations and what is the result? The offspring inherit tendencies from both sides, the stronger tendency will be transmitted to the child though it may be modified by environment and other conditions. We say the cause of this is in the blood, but it is not so. A deeper reason explains it all. If it were in the blood it would be possible to mix the blood of a white man with a negro and the white man's children would be dark skinned. But this does not happen. Neither is it in the flesh because the flesh is not always the same, it changes continually because of bodily oxidations and excrements. These facts are true leaving us only one conclusion that these conditions were so in the beginning and are therefore predetermined and foreordained of God, not be-

cause God willed it but because these millions of intelligent spirits brought them upon themselves by their own free agency. The reason why these changes of the blood and flesh do not, in reality produce the results we are wont to say they do is because of that *we*, that *I* part that always remains. This part always had an existence. It is because of this that things are as they are; they do not act because some capricious will, but of their own accord, creating for themselves what they'll be from the beginning. This accounts for the many conditions and characters of human life. Apparently, they can not be helped, but they may be modified, yes, even overcome by the intelligence itself.

The poet has said, "Whatever is, is right." On the face of it this is a broad statement, but with the knowledge we have gained a few comparisons will help to illustrate the idea. Ultimately all things work together for good. Some annoying weakness of the flesh, or let us say sin has for its end in view the good. It will develop some other quality because it causes suffering in some respect. It may may also keep later generations from the evil of that sin if some power is withheld from an individual and at the same time develops a good quality in the person afflicted. Take the blind beggar, why is it that for a time he was permitted the use of his eyes and then to lose them? Perhaps his first life merited nothing better here,perhaps he had sinned, abusing that faculty, or perhaps the loving hand of an All-wise Heavenly Parent permitted it to save him from committing some crime his eyesight would have led him into. With his perfect eyesight his life would have been different. Perhaps the Wise Father saw the future crime that would be committed and out of pure love and mercy destroyed his eyes to save him. Just as earthly parents strive to develop certain qualities in their children by withholding from them certain things that in the lack of experience the child could not use wisely, so does the Heavenly Father give His children troubles that some needful quality be developed. "I give unto men weaknessess that they may be humble," shows the Divine purpose in the troubles of the flesh. If mortal men were to exercise all their powers, perhaps they would develop in the wrong direction and bring greater condemnation upon themselves. A weak body may be for a purpose, perhaps if the body were stronger and possessed the same intelligence that a weak body does it would be impelled on to doing rash things which a weak body could not have accomplished.

A digression seemed necessary here to show how the earth life was foreknown of God, thus necessitating a bringing about

of earth conditions suitable for these spirits. We must remember that in justice to natural law that parents must be rewarded with the same kind of spirits they deserve. Still, we argue, the body fits the spirit. Then, all these conditions must have been known by God, yet leaving mankind free to work them out. They may delay themselves in reaching the final gaol, yet the purposes of God are steadfast and will be worked out. The delays will be the means, in the hands of God for good in the accomplishment of great purposes. In the great economy of things the great arrangement must be attributed to God's foreknowledge. God brings about these conditions through the agency of man. Human beings exercising free agency either develop or deteriorate. Either condition leaves its mark upon the posterity. As the generations of mankind advance or retrograde there must be spirits for no better nor no worse of either condition. Various conditions are thus created by men. Would it be justice for a spirit having prepared itself for an earthly tabernacle coming through the lineage of a family of geniuses to be allowed or rather forced to enter a body coming through a degenerate family, or for a degenerate spirit to take control of a body of a genius by right of heritage? Only a whimsical power would do this which would deprive intelligent beings of the right to progress. It would not be necessary to struggle because one would be worthy of just as much as the other. It is, therefore, clear that intelligent spirits must have, in the eternities gone by, been either developing or retrograding; preparing themselves for an earth life that would be suitable for the degenerate generations of mankind.

This granted, how is it that everything has worked out so nicely and just at the right time? Only one answer can be given. Simply because of the foreknowledge of God. Having determined the times before appointed, not capriciously, nor by coercion, but because He could see the end of each intelligence which they were bringing upon themselves. There can be no doubt that this was the case and that all was agreed upon, and no doubt acquiescence given by we mortals, then in a spiritual existence. If we were there and gave consent to the Great Plan of Redemption, we must have known when, and under what conditions we would be permitted to come to earth. We may have known how weak we would be, but being eager to take a body we were willing to take the risk and try to overcome our evils. How nicely the plans of God have been arranged, no hitch anywhere, but all working harmoniously together. An example of God's foresight is nicely illustrated by the history of the Book of Mormon. Isaiah prophesies concerning a sealed

book. Many years later a man appeared on the scene to fulfill the prophecy. But God's work could not fall here. He was too far-sighted for that. Years before the remedy was prepared—Nephi, by command of God, made other plates which, when the first translation should be stolen, would save God's work from ruin.

Christ was a Lamb slain from the foundation of the world. Joseph Smith says we were there and consented to all the suffering consequent to the Atonement which would be wrought out for mankind. Every intelligent spirit is foreordained in the same sense that Christ was, neither *must* do the work assigned them—it can be given up any time. Christ says He could have saved Himself even at the last moment. For the accomplishment of Divine ends the Atonement had to be wrought out—there had to be a betrayer, it need not, however have been Judas, but some one had to do it. At first thought it would appear that God was a party to this. If so He gave consent to sin, and made Judas suffer for it. But not so. There is a good reason how it came to be Judas, yet even he exercised his full free agency. Unfortunately, I know of no record giving an account of Judas' ancestors. If we had such a record we would perhaps find them to have been law breakers, traitors, everything but obedient to the laws of God. They would need to be traced back for generations, but all the way back would be that tendency to break law. Perhaps, the tendency had decreased, to an extent, allowing Judas to have been good enough to be an apostle, yet the tendency was still there and came out for the greed of money. Free agency dominated the generations from the beginning, and thus, through no fault of God a man had prepared himself for this awful deed. On the other hand what were Christ's ancestors? Christ came through the lineage of Abraham, who was a man of God. So it was but natural that Christ became the free will offering for the sins of the world.

It is often quoted that the Lord has permitted the brightest intelligences to come forth in these latter days. No wonder the Latter-day Saints have reason to be thankful. It is only a natural result that some of the brightest spirits were held back for these latter days. If generations draw to themselves the kind of spirits they merit then it is no wonder that some of the best spirits come to the Latter-day Saints. They are the most nearly perfect people existing today—they are living lives that merit choice spirits. As wickedness begins to cease and generations begin striving to live better, brighter, more intelligent spirits will come forth. In all ages of the world there is always

some spirit which breaks out of the old wicked strain and strives to live better. Such are the men after the pattern of Martin Luther, Joseph Smith and a good many others. In all existent communities of intelligences there is always a more intelligent spirit among them which breaks out and makes laws for the weaker intelligences. The most intelligent man always comes to the front. What stock did Joseph Smith come through? The old Puritan stock—men who were more religiously inclined than their fellows, who came to America to worship as they pleased. That is how God works among the children of men, bringing to pass His mighty purposes through the agencies of man. Coming back to the old argument, it is now easily seen how conditions and enviornments arise, how intelligent spirits are shaped for their destiny through the agency of human intelligences, and at the same time shows that men are not predestined.

(THE END.)

F. W. H.

HEADQUARTER BREVITIES.

Because we write "headquarter brevities" this issue is no sign that news from other parts of the Mission are not appreciated, but the fact is we hear very little concerning the work being done elsewhere. It is therefore urged that a report of the work in other parts be sent in occasionly.

President Romney and wife, also Elder Whitney spent the "Fourth," also the following Sunday at the Thames, where Elder Whitney delivered the oration, a thing calculated to stir up in the hearts of all freedom loving people a desire to stay closer to their own mother country. It is needless to say that the celebration was a success.

Wednesday, July 10th, President Romney made a flying trip to Waikato,returning Thursday and leaving Friday,accompanied by Sister Romney for the south, going first Napier way to attend the funeral of the wife of Stuart Meha, notice of which appears elsewhere in these columns. They will return to Auckland about July 18th.

Our headquarter invalid is still unable to attend his duties, however he is somewhat better. It is hoped that he will soon be about again. Elders Harris and Gooch are also reported ill.

On Friday, the 12th, the Auckland font was again the scene of a pretty baptism. Two people were initiated into the fold by Elder Robinson. Owing to the sudden call of President Romney

to leave for the south the ceremony took place late Friday night, which otherwise would have been held on the 13th.

A hearty invitation is hereby extended to all to attend the social given in honor of returning Elders, at headquarters on Aug. 1st.

EDITOR'S OUTLOOK FOR AUGUST.

The thanks and appreciation of the editor are given those of our local subscribers who have contributed so freely to our columns, both for THE MESSENGER and KARERE. A special invitation is hereby extended to all who desire to make our Mission paper a success, to continue sending your contributions. We have on hand at present several articles, among which are, Are Mormon Elders called of God, Life and Religion, Truth, The Joy of Living, The Apostasy, How I became a Mormon, together with several miscellaneous articles. These articles, all by local contributors will appear in early issues of THE MESSENGER. An article, The Dead: Prayers for the Dead will also appear, which will, no doubt prove interesting to our readers. Your hearty support in the future is very much desired.

☞ Note. Reports of European work especially desired.

OUR SCHOOL TEACHERS.

A school teacher in Maoridom is not a high salaried man, but rather a humble Mormon Elder who pays his own way. Those who have the reputation of being able to instruct and hold intact a room full of little kiddies from morning till night are, Elders Ipsen, Bird, Bringhurst, Chadwick, Nielson, and D. S. Romney. Our mission schools taught by these Elders are mostly situated in districts where Government schools are not held, and so they are in the most out of the way places, so lonely, if you please, that home-sickness would overtake nine out of every ten.

Elders Bringhurst and Romney and their schools are where a European is seldom seen, yet they are just as satisfied as though they lived in the Metropolis and they never complain. In fact all these teachers are just as contented as the highest salaried teacher in the land, and enjoy the spirit of their calling to the fullest extent. This is because they are called of God, as was Aaron, to preach His Gospel.

COSTLY HOME CONCERT.

Our Auckland Sunday School children, better known as the "Bright Hours Children" have taken a prominent part in our amusements during the last few weeks beginning with the social of Elder Price. Not content with having presented their exercise before the Auckland Saints and friends, they decided

that it was worth repeating and presented it again before the Costly Home patients. Much credit is due their teachers for their untiring efforts in making the performance a success, the children are also complimented on their efforts.

We copy the following from the *Auckland Star.*

"On Friday evening a comedietta, entitled 'Our Junior Garden' was given at the Costly Home, and was enjoyed very much by the patients. The solos were taken by Miss Dora Howard and Miss Mercia Davis and Master Romney. Each of the children also contributed solos."

Besides the exercise of the children, solos were rendered by Brother Herbert Pearse, and Elder Robinson. At the conclusion a spread was served and all felt that the hearts of the old people had been cheered.

ARRIVALS AND APPOINTMENTS.

The New Zealand Mission is not altogether forgotten even if we do not get our sixteen Elders in a company, for two new ones arrived per the Makura on July 2nd, Elder C. E. Tregeagle, from Salt Lake, and D. G. Seegmiller, from Orderville, Utah. The former was assigned to the Korongata Maori school, and the latter to Auckland where he will labor as the headquarter cook. We welcome them to New Zealand, wishing them joy and success in their labors.

CHANGES.

Elder E. A. Ricks and F. A. Berlin have been changed from Gisborne and Wairau respectively, to labor together in the Taranaki district to open up the European work. Elder Geo. Chadwick leaves the Maori school at Kopuawhara, to labor with Elder L. E. Harris in the Mahia district, while Elder A. V. Gooch succeeds him as school teacher. Elder V. E. Nielson goes to Waikato to labor with Elder T. E. Hall and Elder O. D. Romney Jr. goes to Hauraki to take charge of the work in that district.

TO OUR COOK.

I wonder how often we stop and ponder the fact that there are things in this life that all men do not like to do. Sometimes they are little things, but very much of a necessity. Outwardly, it may not require much capacity, yet beneath the outer covering of self lie the silver threads that denote so much, that show that there is more capacity than those grander attainments. Such is

the office of the headquarter cook. His labors can only be appreciated by those Elders who have lived under the old regime, that of week about turn.

Our thanks and gratitude go out to Elder Hill, who for the past four months has served in this capacity. Now, we have a new cook, Elder Hill having been assigned to the print shop, while Elder Seegmiller takes his place as our cook. May he have joy in his new labors.

A SAD DEATH.

(Sad news, indeed reached headquarters on the night of July 10, being a telegram announcing the death of Sister Turama, the beloved wife of Brother Stuart Meha. Sister Meha had been quite ill for some time past but all intertained hopes that she would recover as we had fasted and prayed continually in her behalf. But, to test our faith still farther the Wise Father saw it necessary to take her from us. The sympathy of all goes out to the breaved ones. The following letter from the Mission President expresses the deep sympathy that all have for Brother Meha in his hour of breavement. Ed.)

Brother Stuart Meha,
My Dear Brother,

It has been my good fortune to meet some of the loveliest women and some of the sweetest souls that ever lived upon the earth, and among that number I believe is to be found Turama; your dear wife, whom God has seen fit to take unto Himself, where her sphere will be so much greater for doing good than in this life. Her weak body was worn out in the service of the Lord, for although less than thirty years of age. she was the mother of eight sweet little tots of children, whom she cared for and kept dressed like little angels, and then overworked herself for the good of others.

In our Relief Society cause can her handiwork be seen all over the Islands. I have often thought of the ideal, you Brother Stuart, made of your wife when you told me, just last year, that your greatest desire was to prove yourself worthy of the companionship of your good wife. The Gospel has taught you, and me to, that the companionship of a wife will last through eternity, and that, I am sure, is what you inferred; to live with her for ever. Your ideal could not have been greater and your aim higher because I am satisfied that she will be queen in one of our Father's mansions on high, and you, Brother Stuart, because of the strong testimony you have of the Gospel, and the great love you have for your wife and children, will yet be at the head of that kingdom; where your wife and children will dwell.

So you are not going to become discouraged and give up in despair; but more faithfully than ever will you serve the Lord, and thus show your great love for Him, and your desire to live again with your wife as queen and your children as princes and princesses in our Father's Kingdom.

While we have fasted and prayed for Turama, and hoped that her life would be spared for your sake and the sake of your little children; yet we will not complain, for we know the Lord doeth all things well and she has gone to her well earned rest where there is no more suffering, which she has had so much of in this world, and where death will not visit her again.

Now our hearts and sympathy go out to you, dear Brother Stuart, and your dear children, and your aged mother; upon whom you no doubt will lean again. Praying God to bless you, strengthen you, comfort you, and cause that the influence of your sweet wife may hover about you and be your guiding star through life.

REPORT OF EUROPEAN WORK FOR JUNE 1912.

	No. of Elders.	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled
Canterbury.	2	369	207	77	333	4	0	4	0	0	47	181
Otago.	2	197	16	49	155	1	0	0	0	1	30	521
Wellington	5	314	233	159	292	8	7	3	0	0	160	640
Wairau.	1	75	3	14	45	0	4	0	[illegible]	0	10	48

FOURTH OF JULY CELEBRATION.

Thames:—As is our custom we celebrated the anniversary of that great day of independence so dear to lovers of freedom in the approved style. Brother Chas. E. Billman acted as Master of Ceremonies and showed his ability in that office, and assisted by the hospitality of Brother and Sister Payne and the aid of the church members generally, the gathering proved an immense success.

Invocation was offered by President O. D. Romney and that grand old battle hymn; "Oh, say can you see by the dawn's early light" was rendered with enthusiasm. An oration on Independence Day by Elder I. B Whitney worthily headed the programme

of the evening, for in it was ably set forth the real magnitude of "July 4th;" the trials and conflicts of the nation, the heroic deeds of brave men instrumental in bringing about ultimately the present boasted freedom. How the glad news rang from lip to lip, the booming of guns echoed from crag to crag the joyous refrain of freedom from slavery which followed the great struggle for peace and liberty bought not alone by their dollars, No! but by their blood. The oration ceased in a grand acknowledgment of the sincere love existing between our devoted mother country and her offspring.

A musical interlude followed by Messrs. Bennet and Graham, after which President Romney expressed his joy in being permitted to partake of the of spirit of gladness and good-will exemplified in those present, and though in a distant country to celebrate the Fourth of July. A quintette in Maori by the Elders was received with acclamation.

The enjoyment which followed need scarcely be commented upon being of the real "It's a jolly good family we are" style, though not by any means overstepping the mark.

A real festive spread found its place in the programme and though a winter's evening ice cream was found necessary to cool the ardour of the merry makers: (The thought of it cools my rather exhaustive abilities). God bless you.

H. OSBORNE, SECRETARY.

TO A RETURNING ELDER.

The time has rolled on when one of our dear beloved Elders will part from us, will leave dear old New Zealand's shores perhaps never to see them again. He will say goodbye to us with tears in his eyes, and why will those tears be there? Because he loves us, and we love him and because he does not like to say goodbye to true friends. The friends Elder Price has made in Auckland shall never be forgotten. It will be indeed hard for him to take their hands and bid them all farewell, perhaps never to see them again on earth. But if you and I live the Gospel he taught us we shall meet him again on the other side. It is his duty to return home when he has filled a good and honorable mission. He, you know left a wife and baby, for the love he had for you, dear friends. Oh! how often has he wished to be with them and has told you all about them. Now Elders, Saints and friends let us wish him God-speed, take his hand and say God be with you till we meet again.

Elder Price, I met you at Salt Lake City, crossed the deep blue sea with you, labored with you, and we have loved each other ever since we first met. God bless you and your wife and baby, may you have a good trip home and find your dear mother and father and all enjoying good health.

I am your brother,
ELDER J. S. MATTHEWS.

LIFE.

Meetings and partings form the warp of life;
Sadness and gladness make the finished web;
And as our joys and sorrows flow and ebb,
Wears memory impervious to time's knife.

Fain would we grasp material joys of earth;
Long so for things vouchsafed alone to wealth:
Sometimes resort to wickedness, to stealth,
And thus do forfeit, thus thou gain to death.

Forgetting there must always be a want;
Remembering only ever present need:
Not thinking that a passing hidden deed,
Is fixed for aye—remains—to bless or haunt.

Visible things not happiness insures;
Though heaven with temporal things begin:
'Tis the invisible—'Tis that within—
Woven in memory, which alone endures.

Sufficient to supply—should be our prayer
Our daily wants, why should we strive for more:
And should there be a surplus in our store,
Weave in a blessing,—With the needy share.

Our memory for slips has often stood,
Where only recollection was to blame;
Some deeds and thoughts would hardly do to name.
O fear, that memory will weave too good.

For memory is life. Joy and remorse
Still are the woof; be sure they blend aright,
Make the weave beautiful—clear, dazzling, white—
What matter sorrow here if God endorse.

Elder M. M. Johnson. *Wellington, N. Z.*

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"In a general sense faith is the assurance in the soul of the existence of unseen things, that is unseen by the natural eye. The principle of faith, that is the power to believe, is planted in man by the gift of God. It is developed by evidence. Faith in God is brought into action by the word of God." ———*C. W. Penrose.*

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, JULY 31, 1912. NO 14

WHAT OTHERS SAY ABOUT US.

(Several attempts have been made heretofore to get a fair representation in the daily newspapers, but without avail. Recently, the *Star* reporter interviewed President Romney and the following is what is said about us.)

"The Church of the Latter-day Saints has 6000 converts in New Zealand." Such was the statement made by President Romney, who is in charge of the Mormon Church in the Dominion, to a representative of this journal, who waited on him today, with a view to ascertaining the scope of the activity of the church in this far-flung portion of the British Dominions.

President Romney went on to explain that the majority of these were Maori followers, with a fair sprinkling of Europeans. The president was fresh back from a visit to the Latter-day Saints' Maori Agricultural College near Hastings, which is now in the course of erection. This institution, he said, will cost £10,000. Attached to it are 130 acres of land that were purchased some years ago. This land will be used for agricultural purposes as soon as the college is opened at the beginning of the school year in February next. The president of the college and the professor of the Agricultural Department, will probably arrive from Utah in October of this year, when the college will be completed. President Romney claims that the building will

be one of the best constructed in New Zealand. It will achieve something like a record in the matter of speedy construction, only being started in the middle of last November. The plans of the architect (Mr. Walker) were sent to Salt Lake City to the head officials of the church, and met with their hearty approval.

"What are the Church's methods in selecting its missionaries?" President Romney was asked.

He replied that followers of the faith who were deemed to be likely men, received a "call" for mission service from the president of the Church. It was, however, quite optional whether they responded to the "call," although, as a matter of principle, they always did so when they possibly could. From all parts of the United States and Canada they came—all manner of trades and professions were represented. Some came from the colleges and universities, and some even from distant cattle ranches. They were scattered through both islands of New Zealand, but mostly they labored in the North, where their principal work was among the Maoris. At the last conference, held in Awapuni, there were 58 elders present. In Auckland city there were six missionaries engaged in proselytising work, exculsive of the president and his wife.

"Do the elders receive anything in the way of remuneration for their services?"

"Nothing at all," replied the president. "Each elder pays his own passage money out and all expenses incurred while in the misionfield. The only financial assistance he receives from the mother church is the payment of his passage money back. Our elders seem very adept at acquiring the Maori tongue, and some of them who arrived as recently as last November are now speaking the language fluently. Since my previous sojourn here twenty years ago there has been a wonderful improvement in the native race, who we find show great adaptability to learning."

The president added that he came out to New Zealand with his wife and a family of four a year ago last March, and since that time he had travelled 12,000 miles in both islands. In addition to looking after the spiritual conduct of the work, he had been especially appointed to supervise the building of the college, which had been his special line of business in America.

"After securing a livihood man's first duty is to do the will of God. That means working for the salvation of others; for there is only one way by which he can save his own soul, that is by giving it for others."

LIFE AND RELIGION.

Life and Religion are two great principles that should go hand in hand. Religion should be the spiritual food of mortality and the guide by which we should follow in our mortal life to lead us back to our Maker when our short stay in this probation is ended.

As we gaze upon this world and its millions of inhabitants, the streams of mortality being born into this life only to be taken away again by the cold hands of death these questions come to our mind. Who is the great head or author of this vast system? Where did these countless millions of human beings come from? Why are they here only to be lost and forgotten like the little flowers that bloom on the hill side? And where have those gone who have passed away?

Now, to answer these questions we are brought face to face with True Religion. Not a man made religion or a religion composed of a few narrow doctrines invented by man but a religion organized by God Himself, a religion that fathoms the very depths of Eternity in this great university of God's.

Are we not here for some great purpose? How are we as mortals going to know what this great purpose is except it be revealed to us from the one who knows these things?

By the study of science and the laws of nature we find all things are governed by natural laws. There is a cause and effect in all things great or small, and where there are laws there is opposition, so if we have opposition the effects may be good or evil, depending on the course we follow whether truth or the opposite. If this be the case in every thing that surrounds us we must come to the conclusion that the great Head (God) must work on natural principles and if He works on natural priciples we are here for some natural cause and it is in our power to receive a good or evil effect when our life here is ended, according to the laws we follow, truth or opposition.

As God can not be with us He has established His true laws here on earth by men chosen for that purpose and these men must be called of God to administer in the ordinances pertaining to the Kingdom of Heaven. (Heb. 4:5).

The Scriptures tell us that to become a member of the kingdom of God we must have faith (2 Cor. 1:9-10) in Him and believe He will reward us for our good works. Then after our faith is sufficiently strong so we can see we have been transgressing the laws of God we will repent of our sins and make amendments by being baptised (Acts, 2: 38) by immersion

for the remission of our sins (Romans 6: 3-4. Mark 16) and then receive the laying on of hands for the gift of the Holy Ghost. (Acts 8: 17. Acts 19: 6.) We see by reading the following these are four principles of the Gospel Christ taught. "Therefore not leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of the hands." (Heb. 6: 1-2.) After complying with these ordinances we are promised that the Holy Ghost will lead us into all truth (John 16: 13) and we will know of the doctrine whether it be of God or man. (John 7: 17.)

The Scriptures tell us the things of God are known only by the spirit of God. (I Cor. 2: 9-10) and we know we can not have the spirit of God except we obey His will, so if we expect life eternal in the kingdom of God we will have to obey His will and we can not obey His will except we know what it is. Christ tells us to search the Scriptures for they are they which testify of Him. (John 5: 39.)

If we have any hopes of a future life in the eternity to come it is certainly worth our while to know the will of God and do it for this life is the key to the life to come. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.)

E. A. Ricks.

A DARING SURPRISE.

Tuesday, July 23, the Auckland headquarters was the scene of a daring surprise perpetrated by the "Bright Hours Children" aggregation. The surprise party was given especially for the benefit of Elder Wallace, who had not been able to attend any of the three previous performances. This was also the farewell production of the little actors.

Puerile as their performance was they were decidedly not amateurs in at least one respect that they did not suffer from stage fright. In fact they were very self composed and acted their parts well and showed that within most of them some talent exists which, with future development some very promising material could be produced, perhaps achieving success beyond mediocrity. A very praiseworthy feature of the little children was the heart and soul effort they displayed throughout the weeks of rehearsing. Whatever feeling of reluctance they may have experienced during the dreary weeks of practically ceaseless

rehearsing, they were certainly rewarded for their untiring efforts by the success their little entertainment achieved.

The name of the production was strictly within the bounds of propriety, for they did, indeed bring bright hours to those who were fortunate enough to have been able to witness the performance. While there are more classical entertainments existing this little child's performance was thoroughly enjoyed because of its simpleness. How often do the little kind things cheer us because they go to the heart where they are understood.

Many beautiful thoughts were portrayed in "The Junior Garden" which was the main attraction, consisting in the main of a personification of brightness and goodness. The impersonation of flowers served to bring out this idea. While picturing the bright side of life it was not partial in any respect for rain and weeds were not forgotten for it took them all to make the "garden" beautiful.

The lily and lily song impersonated purity; the violet, modesty; the poppy, cheerfulness; and the blushing rose, all that makes life dear—love. The drills were executed remarkably well in the limited space—being the headquarter dining-room. Also the songs, recitations and step dances were very nicely rendered by all who took part.

When the little ones were most tired out came what is always a necessary appendage to a successful gathering—lunch, which consisted of ice cream and cake. This concluded the evening's enjoyment and all went home satisfied that they had received their money's worth and even Elder Wallace was heard to say that it was as good a thing as he had ever seen.

THE DEAD: PRAYERS FOR THE DEAD.

Of late, much has been said concerning the efficiency and propriety of prayers for the dead. If, as Protestants believe, the dead go directly either to heaven or hell, according to their lives in the flesh, then are we, by our prayers, able to change or alter in any way the punishment that they have knowingly and justly brought upon themselves. Christians further believe that we are saved by our own individual efforts—by we ourselves, acknowledging the Christ; and if prayer by our friends or loved ones will in any way alter or change our condition, then this individuality is destroyed.

Catholicism teaches that we all go to Purgatory, and there remain until we have fully paid for all the deeds committed in the flesh. Can we on this earth, by prayer, shorten anyone's

stay in Purgatory? If we answer in the affirmative we must surely admit that we could also lengthen anyone's stay in Purgatory. If we can pray a soul out of hell, can't we pray a soul out of heaven?

Those who have died have passed to an estate higher than the one which we, as mortals, live in, and therefore they have a knowledge of us and an influence over us; but we, being behind them, can in no wise influence them.

According to the Prophet Joseph Smith the spirits of the just are exalted to a higher, greater, and more glorious work. They are enveloped in a flaming fire, and are not far from us, they know and understand our thoughts, feelings, and motives, and are often pained by our thoughts and actions.

H. H. R.

SUPPLY THE MISSING WORDS.

"Is it subsidized or——?" Such is a sample of the frequent predicaments the editor gets into. Surely he, of all men ought to be "wise as a serpent and harmless as a dove." But lest it be thought that he wishes his troubles to be mitigated let us go on with our story.

Being interested in print-shops and periodicals the editor accepted the invitation of a brother editor to visit his shop. After viewing the equipment, which, by the way is more complete than our own, the conversation naturally drifted to the condition of our respective papers. Some information was gained concerning newspaper lore, subscription rates, etc. His journal is larger and put out at a lower rate than ours—but there's the point of the story. Before leaving the question was asked, "Is it subsidized or—," but the question was not finished. His meaning was obvious. Here's the proposition: it's up to the subscribers of the Mission paper to supply the missing words and answer the question.

BAPTISMS.

The following baptisms were performed by the Elders named on the dates and at the places given below.

Auckland, May 4, six baptisms, by Elder C. W. Price.

Waikura, April 28, two	... ...	A. R. Ipsen.
Matakohai, May 12, five	... ...	T. E. Hall.
Tokomaru, April 21, five	... ...	L. S. Virgin.
Hurwai, June 5, two	... ...	O. D. Romney Jr.
Kopuru, June 23, two	... ...	H. T. Heremaia.
Moawhanga, May 18, one	... ...	W. E. Orr.
Kaingatahi, June 23, one	... ...	A. L. Francom.
Te Ngawha, June 24, one	... ...	Wehi Kauwhata.

Waiomio, May 19, one, baptism, by	Elder H. T. Heremaia.
Auckland, July 12, two	H. H. Robinson.
Kopuriwhara, May 16, one	G. A. Chadwick.
Kaitoke, May 12, three	L. E. Harris.
Te Muriwai, June 16, two	L. W. Merrill.
Winiata, May 13, one	W. E. Orr.
Auckland, June 1, one	I. B. Whitney.

Says a modern philosopher: "People go according to their brains: if these lie in the head they study; if in the stomach, they eat; if in their heels, they dance."

THE JOY OF LIVING.

"Life is a privilege. Like some rare rose,
The mysteries of the human mind unclose.
What marvels lie in earth and air and sea;
What stores of knowledge wait our opening key:
What sunny roads of happiness lead out
Beyond the realms of indolence and doubt:
And what large pleasures smile upon and bless
The busy avenues of usefulness."

There are numbers of people who can not realize the beauty of these lines by Ella Wheeler Wilcox. So filled are their lives with fretting and worrying, they have not time to look for the wonderful, glorious things that make life worth living.

Then, again, there are others who feel it is their duty to reform mankind, and they waste a lot of valuable time hunting for flaws in their fellow beings. (They forget the old story of the mote and beam.) When we discern another's faults, let it be a lesson to us to try and avoid the same thing in ourselves. Do not be continually blaming and condemning, but by loving, bright, helpful lives ourselves, see if it is not possible to bring them to a higher plane.

We gain a great deal of happiness and knowledge of living by social intercourse. Interchange of thoughts and ideas lift us out of the narrow groove in which a lonely life is apt to run. I am always sorry for those good people whose own company is sufficient, who would rather be without the companionship of their fellow beings. What narrow, self righteous lives they are leading! My mother, my sister get away from your little paltry *self*:—give your soul all the scope possible. You will find people in this world who can help you to higher things and also those who are needing your help. By widening your sphere of usefulness and loving helpfulness, you will find you are living the only life that is worth while.

"Life is a privilege. The noontide fades
And shadows fall along the winding glades;
The joy blooms wither in the autumn air,
Yet the sweet scent of sympathy is there.
Pale sorrow leads us closer to our kind,
And in the serious hours of life we find
Depths in the soul of men which lend new worth
And majesty to this brief span of earth."

An Auckland Reader.

A VOTE OF THANKS.

The "Bright Hours Children" wish to express their sincere gratitude to all who so greatly assisted, both with time and means to make the comedietta a success. Especially do they wish to make mention of Mr. and Mrs. Belcham for their untiring efforts in making arrangements and also in greatly assisting in the great amount of work that was to be done.

A PLEASANT CHANGE.

Until recently the Wellington Headquarters were upon a hill top, and yet seen by but few because of being in an obscure place; out of the road where many travel. It proved for a long time, however, the home of many an Elder who will feel possibly a little sad when they hear that it is no longer our headquarters, for it has been abandoned; but how pleased you will be when you learn that we are much better situated, not on a hill top that fatigued even the strong to climb, but down in the center of town; 127 Adelaide Road.

Business property, if you please, but only a small rent for a large room, which is used for our meetings, and a sign over the door "Latter-day Saint's Meetings" brings many a stranger in. At the rear of the hall is the dining-room, where most humble meals are served to Elders just before starting out on a good day's work of tracting, but upon their return you would really think that they had converted someone by the way they enjoy their evening meal. Still farther in the rear is the kitchen where the humble dish-washer, an Elder, does his chores, and if the stove works well he cooks porridge without burning it. But you never hear him say how the more dainty dishes are prepared. On the floor above are three bed rooms, which altogether makes it a very comfortable home, and especially is it home-like with Elder Johnson as our father and Sister Johnson, his good wife, our mother.

If you ever pass through Wellington be sure and give us a call and see if it isn't a little better than even herein represented, and if our light doesn't shine better that it did on the hill top.

CONFERENCE REPORT.

Wellington:—Our Wellington conference is assuming proportions more befitting the Capital City of the Dominion, we having found it necessary to move from the suburbs into one of the main thoroughfares of the city where we have secured a house with a large room fronting on the street which we use as an assembly room, and five other rooms for living purposes. The Lord has blessed us with friends who are willing to contribute of their substance to fit up and furnish the meeting place with forms, a rostrum, hat rack, screen, and last but not least, an organ, which fills a long felt want. To Brother Hori Mariner is due the credit for the forms, rostrum, &ct, he purchased the material and came at night, after working all day at his trade (carpenter) and made them, so that now we can accommodate some 50 or sixty people, comfortably, all of the Saints and friends contributed to the purchasing of the organ.

Our meetings are well attended, some new faces at each meeting and many inquires regarding the work of the Latter-day Saints.

There are at present four Elders and Sister Johnson laboring in this conference and we are indeed blessed with the good spirit of love, and harmony prevails in our midst as a natural consequence. Elder Berlin, who was here with us for three or four weeks was called to the Taranaki district, and occasionaly Elder Ipsen comes in and spends Saturday and Sunday, assisting in the services. Elder Ipsen is teaching school out at Porirua about 18 miles from Wellington. We are favored with a visit from our President and wife quite frequently of late, but not as often as we could wish, nor can we perform the pleasant duty of host as we would like, on account of the lack of room, but our good Sister, Mrs. Geo. Beckett, whose kind heart is in the right place, always has a bed and a place at her table for the president and wife. There are others, also whose latch strings are always hanging on the outside to the Elders.

President Romney will say it can not do anything but blow in Wellington (the weather) but had he remained another day on his recent visit I think he would change his mind. We admit the troubled countenance of the weather and the turbulent

condition of the water and the much wet and cold &ct., but no wonder; the sea threw up a whale, a regular Leviathan 70 feet long on the beach at Lyall Bay. This is not what could be termed a fish story because a whale is not a fish, and also for the other reason that it is true, because we all went out and viewed the monster with our own eyes, walked about 1½ miles against the veritable hurricane which has driven the sea inland as much as a mile at Island Bay, doing much damage to residental property.

A description of the monster would require more space than c..n be spared. I will only mention some of the peculiarities. One of the jaws was broken short off and was considerably over a foot in thickness and at least 12 feet long. The tail was about 12 feet across and instead of being fibrous as in fish was more like a seal's flippers and horizontal instead of vertical. The fins resembled the wings of an auk minus the feathers and looked too small for the huge body which was higher than our heads and spread out perhaps 16 feet in the widest place. Its back was round and smooth but on the underside corrugated, and resembled nothing so much as a section of roof covered with asphaltum, or very thick black paint which was peeling off in spots. The skin was broken in places exposing the fat or as it is called, blubber, which contains the oil, the chief commercial value in a whale. The head is the most peculiar feature it being the largest part (highest and widest) and contains the whale bone which is the gills, and they resemble slabs of rubberoid roofing with frayed edges, or whiskers. The great cavernous mouth was agape and the tongue protruded some distance and lay partially covered with sand. It was a wonderful sight. The largest animal known is the whale, and this one is not the smallest of the family. We think the weather will subside now.

Elders Orr and Hepworth are here on one of their periodical visits to this part of their district.

Elder M. M. Johnson.

THE THAMES BRANCH.*

Only a litte over a year ago the Relief Society was organized at the Thames, and it was thought at the time, by some that it was impractiable. But it proved not so, for the society has thus far thrived, and according to Ma Payne's report, it is

* It was the intention to have published this article last issue but owing to an unfortunate oversight was crowded out.

the best thing that was ever done for the Thames Saints, for the sisters now have something to do, and their semi-monthly meetings are looked forward to with delight, and it was heard at the last announcement made, if the leading brethren of the branch questioned the good times that the sisters had at their meetings, they should come and see for themselves. It was decided to do so the following week, when they expect to have a treat, so President Billman says.

There are other things very pleasant to visitors at the Thames Branch, which has been made quite frequently by the President of the Mission and Elders from Auckland, and it is expected in the future that the Elders from Waikato will make an occasional visit there. The reason of this is the Elders have long since been taken from the Thames, and the responsibility of the branch depends upon the local brethren. Brother C. E. Billman as President, brothers Wm. Payne and Wm. Osborne, respectivly as his counsellors, and Howard Osborne is an able Secretray of the Branch. The one thought and feeling of the brethren for the advancement of the Thames Branch is very apparent to all and is manifest in every move they make, and they do nothing without the sanction of the Mission President, so the result is that the Thames Branch was never before in such a prosperous condition, and they look forward to the day when they will have a little chapel of their own to hold their services in, instead of being in a back street, as they are now in a rented hall.

HOW I BECAME A MORMON.

I had attended the meetings for many years before I was baptized into the Church. I went away to Mercury Bay to live with my son, and then I took on the nursing and I took sick with blood poison. While I was lying on the sofa I had a dream wherein I saw a whole drove of beautiful white birds like big white parrots which sang out three times in succession, "Find your Master." I went to a gentlemen in black and asked him to point the Master out for me and he showed me a beautiful pond of water. He told me it would be five shillings to get that bird. We both went into the water and brought it out in my lap. He offered me the money back again but I told him I did not want it because it was foreign money and I could not spend it.

The next morning, as I felt quite well, I came to Auckland to see my daughter, Mrs. Belcham. One of our dear Elders came

to see us at the time and he told me he was going back to America in May and this was the last of April, so I told him to baptize me before he left as he was the only one whom I knew, so we made the arrangements to go out to Waikumete to a creek. We got to the Mt. Eden Station on Saturday when it began to rain very hard, compelling us to return home without finishing our journey. Then Elder Howells went down to the baths to see if we could have it the next Sunday morning. They told him to clean out the baths for fresh water and that would cost five shillings. That happened five years ago last April.

I know in my heart that the Mormon Church is true and I am glad I joined it.

M. A. HILL.

IF YOU ARE WISE.

Don't look for the flaws as you go through life:
And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean.
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember, it lived before you.
Don't butt at a storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter.
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man shapes into God's plan
As the water shapes into a vessel.

—*Ella Wheeler Wilcox.*

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CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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"I hold he is best learned and most wise who best and most can love and sympathize. Book wisdom makes us vain and self contained; our banded minds go round in little groves; but constant friction with the world removes these iron foes to freedom, and we rise to grander heights, and, all untrammelled, find a better atmosphere and clearer skies; and through its broadened realm, no longer chained, thought travels freely, leaving self behind."

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, AUG. 14, 1912. NO 15

THE AUSTRALIAN MISSION.

Ten years after the organization of the Church, or to be exact, on the 11th day of July, 1840, Elder Wm. Barratt, a devout English convert was set apart to labor in the state of South Australia. Elder Barratt undoubtedly executed a successful labor, yet he did not establish a mission here. Following Elder Barratt many Elders came from England and United States to spread the Gospel message.

In the year 1851 the First Presidency deemed it advisable to organize a mission in Australasia. This mission would include the continent of Australia, Tasmania, New Zealand, and numerous islands within the radius of at least three thousand miles. Elder John Murdock was selected to act in the capacity of President and decided as head-quarters, New Zealand.

A progressive work was experienced in the fifties. Many Saints emigrated to Zion under trying circumstances caused through antique methods of transportation. The trials and tribulations upon the ardent Elders, and their faithful endurance, causes ones, testimony to become more firmly rooted.

The Gospel had been in parts of Australia for fifty-seven years before the First Presidency saw the necessity of it being proclaimed as a separate mission. On Thursday, September 28, 1897, Australia and Tasmania were subdivided and called the Australian mission, and New Zealand and numerous other islands were respected as the New Zealand Mission. At the time of the division Elder Ezra F. Richards was President of the Australian Mission. He was now given charge of the New Zealand, and Elder Andrew Smith Jr. was selected to preside over the Australian, headquarters to be in Sydney, New South Wales.

It is now nearly fifteen years since the organization of the mission and since, we have had nine mission Presidents. The first five were called from the field, while the last four were set apart in Zion for the office.

To date the record shows 240 missionaries having labored in Australia since 1897. There are now, out of this number 43. Generally speaking the class of missionaries received, have been of a high order. The importance of the work seems to burn within them; considering the necessity and essentiality of the Gospel message, they spread it arduously.

There has always been six conferences, namely according to membership: Queensland, New South Wales, South Australia, Victoria, Tasmania and West Australia. The total membership of the mission is about 720.

President Charles H. Hyde, of the Salt Lake Pioneer Stake Presidency is now President of the Mission. Under his administration the work of the Lord is progressing. Sister Hyde, his wife is also here and is much appreciated. The people of Australia are generally hospitable, and offer no severe opposition or persecution.

EARNEST A. HOARE, *Secretary.*

A LETTER OF APPRECIATION.*

MY DEAR PRESIDENT ROMNEY:—

Through the columns of THE MESSENGER I desire to tender my thanks to you and Sister Romney and all the good brethren and sisters in various parts of the Mission for the sympathy they

* To those of our European readers who are not acquainted with brother Meha we beg leave to make mention that he is one of our most highly respected Maori Saints. This letter truly voices the testimony he has of the Gospel, showing more plainly the deeper nature which has been brought to light in this his breavement.

have extended me and the children in this our sad bereavement. It is indeed a source of much consolation to me to know that we have friends who share in our sorrow, as is shown by the many messages of condolence to hand. Not only are they from Elders and Saints but also from people not of our faith; from European ministers of other churches and from European and Native friends of Turama's.

I take this opportunity to thank them, one and all, for the kind things they have said to me. To you, my dear President Romney and all the Elders in the mission, we owe a debt of gratitude for the prayers and faith which you all exercised in my dear wife's behalf, while she was with us in this life. We are satisfied that our will was not the will of Our Heavenly Father. We do not complain but humbly bow to His will. We acknowledge Him in all things. We only ask for strength to be able to say in all things—"Not ours, but Thy will be done." Let me quote:—

"Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught
Thy will be done.
What though in lonely grief I sigh
For friends beloved, no longer nigh
Submissive would I still reply,
Thy will de done."

I know that God does everything for the good of His children, and it is His will that we taste of the bitter that we might the better appreciate the sweet, and have sorrow that we may know what really constitutes true happiness. Oh! *Tumuaki* I thank my Heavenly Father that my dear Turama was, and is a *Hunga Tapu* and I, too, am numbered among the happy recipients of the Gospel of which you are a worthy ambassador. I never did appreciate the Gospel more before than I do at the present time. Its beauties are unfurled to my gaze as never before. I can see that by remaining true to the covenants we have made with our Father, we gladden those for whom we mourn and in Our Father's own appointed time we shall yet be permitted to associate with them. Yes, the Gospel teaches me that the companionship of a wife does not last only "Till death do you part, but rather extends to all eternity."

The Gospel also teaches me that;—

"As man is, God once was;
And as God is, man may become."

Can anything be more beautiful than this? Can anything be

more hope inspiring? No! There is not.

These lines teach me to hope and not despair, because if we do our part as God expects us, and are found worthy for our blessings in the House of God, and receive the Spirit of of Promise, why we have heaven itself,—for where there is no association with our wives and children and with our parents and kindred, in the hereafter, there is no heaven.

We thank Brother Halls for what has been said in the TE KARERE. *Kia ora koutou katoa mo a koutou kupu pai ki a au.*

Ever your brother in the Gospel,

STUART MEHA.

TRUTH.

"And Pilate saith unto him, what is truth?" John 18:38. Unfortunately it is not recorded what answer Christ gave, if He answered at all. It is reasonable to suppose that He did not answer at this time, realizing that it would be useless to attempt an explanation under the circumstances, and knowing as He did the plan which could only be carried out by a complete surrendering of Himself as had been foretold by the Prophet Isaiah, (53:7) "He was oppressed and opened not His mouth." And yet the answer is so simple that it might have been a feeling of contempt that arose in His mind at the ignorance displayed by learned Pilate, or it may have been the knowledge He had of the difficulty He would have to encounter in making him understand, since He had been teaching truth by precept, parable, example, and word, and had found comparativley few that could, or would accept it. And they were determined to crucify Him for the truth of which He bore testimony. This must be the explanation for He said on another occasion, John 14: 5, "I am the way and truth and the life, no man cometh unto the Father but by me; and when a testament is given there must also of necessity be the death of the testator for a testament is of force after men are dead otherwise it is of no strength at all while the testator liveth." Heb. 6: 16, 17.

He had borne His testimony of the way whereby eternal life might be obtained, and to make it of strength and force so that those who would come after could read the story of His life and death and come to understand the motive which prompted Him to do this way, and believe that it is the right way and believing put in practice His wish and continue in His word and be His disciples indeed, and by doing come to know that it was the truth which He had spoken and that there could be no other name given under heaven whereby men could enjoy peace

and happiness with satisfaction, only by following His instructions and walking in His light for He said, "If ye believe not that I am He (the Lamb of God that taketh away the sins of the world) ye shall die in your sins." John 8: 24. And, "He that saith I know Him and keepeth not His commandments is a liar and the truth is not in him, (I John 2: 4) but by continuing in My word (doing the things He commanded) ye shall know the truth (the experience will convince you) and the truth shall make you free"——from sin or ingorance. John 8: 31, 32. And so to make this of strength and force, "He is brought as a lamb to the slaughter" (innocent of any wrong doing) and willingly and voluntarily did lay down His life to seal His testimony to this truth, that His friends—those who believed His doctrine —might by walking in the light of this truth (keeping the commandments) "being doers of the word and not hearers only deceiving your ownselves;" (Jas. 1: 22) became citizens of the kingdom of heaven here on earth, which is only possible in one way(and that a straight and narrow way—the way of truth—through love.) And the fact of His being willing to seal His testimony with His blood—the greatest evidence which anyone could give of his sincerity—"greater love hath no man than this," (John 15: 13) ought to convince anyone that the truth is the Law—the Gospel Law, of faith, repentance and baptism, which is necessary to observe as we would observe any rule or law in mathematics, or any other science to reach a correct solution.

It is unbelievable that God, our Eternal Father would institute laws governing every other thing, and overlook the one thing that comprehends all others—life. "The law is truth." Ps. 119: 142. And truth is law, everything is predicated on law, so that if we expect to enjoy life (eternal life) we must know the truth (law) that leads to eternal life. "The righteous judgment of God who will render to every man according to his deeds, to them who by patient continuance in well doing seek for glory and honor, immortality, eternal life, but unto them who are contentious and do not obey the truth (law) but obey unrighteousness, indignation and wrath, for not the hearers of the law are just before God, but the doers of the law shall be justified." Romans 2: 5, 13. Now, what is truth? Law.

ELDER M. M. JOHNSON.

CONFERENCE REPORT.

Auckland:—So far as we are acquainted the Auckland Branch never was in such a healthy condition as it is today. There seems to be encouragement for us on every side. Baptisms are occasionaly performed. Just last week two new members were added to the fold. If attendance at our meetings is an indica-

tion our friends are steadily increasing for our little chapel every Sunday night is nearly filled. It is true our Saints, also are turning out better than ever before. There are several reasons, possibly for this; first of all it is believed there is a splendid spirit and feeling existing among the Saints and friends. We attribute some of this good feeling to our frequent socials held at headquarters. The recent comedietta given by the little children, our regular Wednesday night meetings, also choir practice have their force and influence in bringing the Saints together. Our Mutual Improvement meetings are looked forward to with pleasure with the attendance on those nights sometimes half filling the chapel.

Mention should be made of our Sunday School for there is a splendid improvement especially in the attendance of the little children. It is a pleasing sight to see the little ones come, oft times a half an hour before the School starts, so anxious are they to meet together. One pleasing feature in our Sunday service is the sweet tones produced on our organ by Sister Alice Lowrie, who is now bringing true worth out of our investment, until we feel that we did, indeed get a bargain and wonder how it is we really got along before without such sweet music. Possibly it is because of our being deprived so many years of it that we do now appreciate it.

The Auckland Branch has been in existance for many years but never before, for some reason has a Relief Society been organized. Now it seems one will soon be organized for President Romney has spoken on this subject of late until the Saints seem to be desirous of one being organized.* Thus it is we can see a wonderful improvement all along the line and a very fair report given by a local newspaper, *The Star*, of our work in this land, especially as it says among the Maoris adds glory to the work and aid and assistance to the Elders.

This report of the Auckland Branch is somewhat brief but a few ideas can be gleaned from it of our splendid condition today at the headquarters of the Mission. Our Elders' home in Auckland should be mentioned but suffice it to say we are just as happy as can be, especially when we are doing our duty.

J. N. W.

"Trifles make perfection; and perfection is no trifle."

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* Subsequent to the above report being handed in the Relief Society referred to has been organized with a most splendid prospect of a very successful future, with Sister Pearce as president, Sisters Amadio and Belcham as counsellors, Sister Isabel Bennett as treasurer and Sister Doris Minchar as secretary.

Elder J. T. Bringhurst spent Sunday at headquarters. He reports all well on the Waikato. He returned Monday.

Elder I. B. Whitney, our printer, having completed his apprenticeship has received an honorable release from his well filled position and goes to Wellington to labor. His departure leaves us practically crippled for the present but his place will soon be filled by Elder Seegmiller, who relinquishes his position as cook in favor of Elder H. H. Jensen. We wish these brethren much joy in their new labors.

"The reality of Hell follows as a corrollary of the reality of Heaven. If the development of harmony in man leads progressively to eternal bliss the accumulation of discord leads progressively to eternal damnation. Both conditions are potential in every human life. A small arc of Heaven and a small arc of Hell are both plainly visible in earth conditions to whoever will open his eyes. In either case the circle grows larger for each of us according to the way we live; for let us be assured of this fact: we make our own Heaven or Hell. There is no mystery about the matter; the principles operating in daily conduct are shaping our lives for eternity."

☞ Elders desiring Name, or Articles of Faith cards or both can have the same by applying to THE MESSENGER PUBLISHING CO., at 0 /2 /6 per hundred. All work done promptly.

"Strong passions accompany strong minds and terrible is the conflict which reason has to keep and subdue them."

OUR NIGHT OUT.

Even though we are, to quite an extent, the object of ridicule by those "away up" in life we do recognize and appreciate the condescensions of those who know us and take us for what we are. We may not always be able to preach the Gospel on such occasions but, nevertheless, we often leave something behind us that in time those recipients may realize that it is God's truth.

Such was the experience of the Auckland headquarter aggregation. On the night of August 2nd we were entertained at the home of Mr. J. H. Dalton, one of Auckland's foremost business men. While Mr. Dalton and his very amiable family have not appreciated the Gospel the servants of God are respected by them, and who knows but what the tiny seed of faith has been planted and is only struggling for existence. Consciously we made no attempt to explain our principles either to them or to their friends who were there assembled, yet the singing of the old favorite "Oh My Father" gave one man, at least, an inkling of

what Mormonism contains. The melody, to him was not strange, but he was heard to remark, "I have never heard that sentiment before." So the Gospel is often preached, and most forcible, too, perhaps, when we least expect it.

After an enjoyable time, and one not soon to be forgotten we returned home happy in the thought that at least, indirectly we had been the means of placing the Gospel before them.

OUR MAORI COLLEGE.

Korongata, where the College is being built, is a little Maori pah, or village, located in one of Hawkes Bay's most fertile valleys and about seven miles from that picturesque little town of Hastings, nestling as it does at the foothills of a beautiful range of mountains. Some distance before one reaches Korongata, in driving along a splendid macadamized road and for which the Dominion of New Zealand is noted, our Maori College buildings can be seen. At this time of the year, however, when every part of the country is clothed in green, few prettier spots can be found than where the College is located. The one hundred and thirty acres constituting the Church farm and which will be used for agricultural purposes, is practicaly level; and when we are told that it will produce more oats per acre than any other land in the country, we can not help but think that the Lord has directed His servants, Brothers Goddard and Hardy, in making such a splendid purchase; which has ever since that time advanced in price and in beauty, until all who see it are struck with admiration.

The buildings in every respect correspond with the beautiful country, and will, when completed, prove a credit to the Church and a great blessing to this people, the Maoris.

The hundreds of people from far and near, visiting there as they do every Sabbath, are particularly amazed with the wonderful thought of education for the Maori people by the Latter-day Saints. They can see that it is no longer a dream but a reality, that a Maori College is being built by the "Mormon" people.

Immediately it can be seen that the buildings are constructed of material that will stand for ages; brick and cement bonded together so that the oft felt earthquake shocks of New Zealand will have no effect upon them. Their design is beautiful, especially can this be said of the Assembly Hall or Chapel, as it is equal to any of ours at home in beauty.

The dormitory consists of many beautifully lighted and well ventilated bed-rooms, most modern bath-rooms and lavatories, kitchen equipped with range and every modern appliance, the dining-room, the most beautiful of all, with elaborate side-board and made cozey with two mantles and grates. The spacious halls, with an imposing stair case leading from lower to upper floors, and it is all fast nearing completion, which in connection with the chapel, will be finished in the early part of November; when it is hoped the President of the College, and the Professor of the Agricultural Department, will arrive from Utah with the full intentions of starting school in Feburary, the beginning of the school year.

O. D. R.

BRANCH REPORT.

Thames:—For some time past we have been so favored as to have had frequent visits by the Elders laboring in Hauraki, and when any Elder who has so visited us is called away to some other district, or is released in order to return home we are loath to give the parting hand, feeling as we do that we are parting with a brother and a friend. Yet in our weak way of expressing ourselves we strive to show our appreciation of the spiritual and temporal aid we have received from these chosen servants of God; and for this reason we assembled on Wednesday evening, July 24th at Brother Wm. Payne's home to bid farewell to Elder W. R. McKnight.

A very enjoyable evening was spent, the same being opened by prayer and a speech by our president, Brother C. E. Billman, who then presented Elder McKnight with a watch charm on behalf of the presidency of the Branch and a pair of links on behalf of the presidency of the Sabbath School. Elder McKnight expressed his appreciation of the loving kindness shown him by the Saints here in New Zealand, and of these tokens of the high esteem in which he was held by his brethren.

A quiet but enjoyable entertainment followed, those present being too full hearted to take part in the more boisterous games.

The good work so well done by our beloved brother has endeared him to the hearts of all who knew him, and the fact that he has been called home to care for his aged father has called forth our sincerest feelings of sympathy. May God bless Elder McKnight and enable him to reach his beloved parents in the good health he took with him from here is our heartfelt prayer.

H. Osborne, SECRETARY.

TO STUART MEHA.

We here now express to you, brother Meha our greatest sympathy for the loss of your dear wife and our sister in the Gospel. May the Lord bless you and your little ones, that you may meet her in Our Father's kingdom on high. He is the only One to bless and comfort us in our time of sorrow.

We remain your loving brother and sister in the Gospel,

JOHN & MIHI ORMSBY.

RELEASES.

After having fulfilled honorable and successful missions in this land Elders W. R. McKnight and J. S. Matthews were released to return home. No more fitting tribute can be paid them than that they were energetic advocates of the Gospel.

A BANNER WEEK.

We have heard of "Red Letter Days," and read of "Banner Weeks," but we have never seen one that excelled last week in the Auckland Branch of the Church of Jesus Christ of Latter-day Saints. To begin with our Mutual Improvement meeting Wednesday evening and choir practice, which was held immediately after was one of the largest ever held in our chapel. And following the choir practice, although late, a Relief Society was fully organized, almost to the surprise of everybody; but to the delight of all because of the opportune time having arrived to perfect such a long needed organization. Even some of our out side lady friends desired to assist in this good work.

We have had a number of socials of late but none to compare with one held last Thursday evening in attendance, for the house was filled with Saints and friends, and a jolly good time was had by everybody, and especially was it so with Elders McKnight and Matthews, in whose honor it was held.

Now the Sabbath day was the best of it all for at 10:30 we had more in attendance at our Fast Meeting than had ever been known of before, and nearly all, with the newly baptized members, bore their testimonies, and an unusually happy spirit was present so that all did rejoice exceedingly.

At 3:00 P. M. the Sunday School was held, and the attendance of adults was in exccess of any before, and the improvement in the marching of the little children was noticed by all.

The evening meeting could be compared with any held in our pretty little chapel for the attendance was large and the speakers enjoyed to a marked degree the Spirit of the Lord. That is the reason why we can truthfully say that last week

was a "Banner Week" in the Auckland Branch.

President Romney was in attendance at all these gatherings which no doubt added much to the spirit of the occasion.

CORRECTIONS.

Due to a typographical error in the lines entittled, "Life" in number 13 of THE MESSENGER, the last line of the first verse should read "Weaves memory," and the last phrase in the second verse should read "thus turn gain to death."

REPORT OF EUROPEAN WORK FOR JULY, 1912.

	No. of Elders.	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled
Canterbury.	2	733	238	126	625	9	4	0	0	0	76	243
Otago.	2	46	92	40	73	4	5	0	0	0	23	121
Wellington.	4	351	370	176	287	20	4	2	0	0	160	474
Taranaki.	2	0	0	9	4	1	4	0	0	0	43	729

"Instead of wishing that you were never obliged to do anything but the thing you like, try to like everything you are obliged to do. That is the spirit that makes happy, successful workers."

Lotus Bud Journal.

THE TWO ROADS.

It was New Year's night. An aged man was standing at a window. He mournfully raised his eyes toward the deep blue sky, where the stars were floating like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where few more helpless beings than himself were moving toward their inevitable goal—the tomb. Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind unfurnished, his heart sorrowful and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he

recalled the solemn moment when his father had placed him at the entrance of two roads, one leading into a peaceful, sunny land, covered with a fertile harvest and resounding with soft, sweet songs; while the other conducted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked toward the sky, and cried out, in his anguish: "O youth, return! O my father, place me once more at the cross-way of life, that I may choose the better road!" But the day of his youth had passed away and his parents were with the departed. He saw wandering lights float over dark marshes and then disappear. Such, he said, "were the days of my wasted life!" He saw a star shoot from heaven, and vanish in darkness athwart the church yard, "Behold an emblem of myself!" he exclaimed; and the sharp arrows of unavailing remorse struck him to the heart.

Then he remembered his early companions, who had entered life with him, but who, having trod the paths of virtue and industry were now happy and honored on this New Year's night. The clock in the high church tower struck, and the sound, falling on his ear, recalled the many tokens of the love of his parents for him, their erring son; the lessons they had taught him; the prayers they had offered up in his behalf. Overwhelmed with shame and grief, he dared no longer look toward that heaven where they dwelt. His darkened eyes dropped tears, and, with one despairing effort, he cried aloud, "Come back, my early days! Come back."

And his youth did return; for all this had been but a dream visiting his slumbers on New Year's night. He was still young; his errors only were no dream. He thanked God fervently that time was still his own; that he had not yet entered that deep, dark cavern but that he was free to tread the road leading to the peaceful land where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which way to go, remember that when years shall have passed, and your feet shall stumble on the dark mountain, you will cry bitterly, but cry in vain, "O youth, return! Oh give me back my early days!"

—*From the German of*
JEAN PAUL RICHTER.

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THE MESSENGER.

PUBLISHED EVERY TWO WEEKS BY THE

NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"For this I have found. In the last analysis of men and things nothing matters but love. It is the key that unlocks all mysteries; it is the magic wand that sweeps the clouds from the sky of life and makes the heavens of God a great dome of blue. It is the most selfish thing in the world, and yet it is unsullied by thought of self. It hurls a man into hell, but it lifts him to heaven. It is the cause of the most poignant misery, and yet it is the inner secret of heaven." —From, "The Jesuit."

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, AUG. 28, 1912. NO 16

ARE MORMON ELDERS CALLED OF GOD?

No doubt the unbeliever would answer this question with one word, but to answer it truly would mean to fill a volume. Suffice it to say that God does call those whom He desires to lead His people.

We need not refer to the fact that man cannot preach except he be sent, (Rom. 10:15) or that he must be called of God as was Aaron, (Heb. 5:4) for we find that all the prophets from Adam to Abraham, Moses, Joshua, Samuel, and to Christ and His Apostles were not only inspired of God but it was necessary for each one to be ordained by the laying on of hands by those having authority to administer in the ordinances of the Gospel. Many instances are on record and there is nothing in Holy Writ to make one believe the contrary. There are also many passages that show that men have been severely chastised and sometimes even struck dead for usurping authority which did not belong to them. Of those whom we are all familiar we might

mention Korah, Miriam, Uzza, king Saul, Uzziah and the seven sons of Sceva.

The Elders of the Church of Jesus Christ of Latter-day Saints who are laboring in the world were called to perform that work by the President of the Church. Before leaving each candidate is ordained to the Melchisedek Priesthood and set apart as a preacher of righteousness by an Elder of the church who can trace his authority to Joseph Smith or Oliver Cowdery who received it direct from heaven, under the hands of Peter James and John. It is also well known by him before he starts, that he is to pay all his expenses to Salt Lake City, where he goes before starting for his field of labor, and the same to the mission field, where he receives not a penny of money from the church the two or three years he is there. They are called from every vocation in life. Some from large business establishments, but the majority are called from the farm. Along with their school work they are taught to observe the workings of nature, that even motes and feathers go by laws and not by luck, and to live as nature would have them; keep their bodies not only strong and heathful physically, but to keep them free from all manner of vice and wickedness which is the ruination of mankind today. Subduing the earth is the only business of man and the one for which the creator put him on the earth—to subdue it and make himself in the process. All the good in nature is the soul's and may be had, if payed for in nature's lawful coin that is, by labor which the heart and head allow. Why are men chosen from the farm? We might refer to the kind of men God has called from the beginning. They have come from every occupation in life, in no case in Holy Writ were the leaders in God's Church educated for the ministry and nothing else. In most cases they were called to suffer bodily injuries for the Gospel's sake. Even as late as Christ's time the officers of His church were chosen from the working class. It does not matter what one's occupation may be so long as he is called and set apart by the authority of God he has the right to preach and perform ordinances in the Church. There is this characteristic about the Church of Christ—no officer there in, while in the proper discharge of his duties ever interferes with any other. There is normally no chance for a clash; but if some officer within the Church, in the ward or stake or one of the presiding councillors of the Church undertakes to exercise his authority, irrespective of the way in which God has said his authority should be exercised, there will be trouble. Priesthood should be exercised in the spirit of love. And if he exercises it in any

other spirit than that of love, no matter what authority he holds, amen to his priesthood.

I have heard some say any one can tell those Mormon Elders are not servants of God because they don't specialize in religion, they are young and inexperienced, besides being crude in their habits and do not even dress as do other ministers. They are not popular nor eloquent in speech. They also watch athletics with interest.

To those who look down on us because we don't wear broad cloth, I would say: there is no better example of greatness than the haughtiness of humility, and not the wearing of costly apparel. No aristocrat, no prince born to the purple, can compare with the self respect of the saint. And humility is the true proof of Christian virtues; without it we retain all our faults, and they are only covered with pride to hide them from others, and often from ourselves; "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven." Matt. 18: 4. Genuine virtue rarely accompanies artful speech or insinuating looks. Why are the ministers of modern times so vain in their dress? Do they wish to be an ornament for the public? Is it because they believe they have superior learning to any one else? Or is it because they wish to show that their profession is bringing them a large round sum? Platto says: "there are three kinds of vain conceit,—the vain conceit of beauty, of wisdom, and wealth, are ridiculous if they are weak and detestable when they are powerful."

The Elders may be young and inexperienced but we can read Emerson as to what he said of the young. "Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted. Infancy conforms to nobody: all conform to it. So God has armed youth and puberty and mankind no less with its own piquancy and charm, and made it enviable and gracious and it claims not to be put by, if it will stand by itself. Do not think that youth has no force." Even the Bible does not condemn the youth, for Jesus said, "Except ye be converted, and become as as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." Matt. 11: 25.

It has been said that the Mormon Elders come from the farm where they come in direct contact with nature and her laws

every day. Emerson has said: "Character is nature the in highest form. It is no use to ape it, or to contend with it. Somewhat is possible of resistance and persistence and of creation, to this power which will fail all emulation. The master piece is best where no hands but nature's have been layed on it. It is the universal nature that gives worth to particular men and things. A true man never acquires after college rules. What you have aggressed in a natural manner surprises and delights when it is produced. The walls of rude minds are scrawled all over with facts, with thought. They shall one day bring a lantern and read the inscription." "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things of the mighty." I Cor. 1:27. "Every man, in the degree in which he has wit and culture finds his curiosity inflamed concerning the modes of living and thinking of other men, and especially of those classes whose minds have not been subdued by the drill of school education." The Elders may not be educated for the ministry, but even if they were they do not go into the world to show their oratorical abilities or to get applause or honor, but to teach the principles of truth which they bear. Their first ambition is not to see how they can succeed in the arts of entertaining, but rather to learn and to teach the people how to live—the right ruling of conduct in all directions, under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to behave as a citizen; in what way to utilize those sources of happiness which nature supplies, how to use all our faculties to the greatest advantage of ourselves and others and how to live completely.

Elders nor their religion are not popular, but is he not a man of perfect virtue who feels no discomposure though men may take no note of him, nor is he distressed by men's not knowing him; he has dignified ease without pride. The mean man has pride without dignified ease. The Elders are not all fluent, but Confucius, the great Chinese writer tells us: "The man of perfect virtue is slow of speech; for when a man feels the difficulty of doing can he be other than cautious and slow in speaking?" In fact, firmness, simplicity and modesty are qualifications most necessary to a preacher. The superior man is distracted by his want of ability. The thing he seeks is in himself. He does not set his mind, either against or for any thing or against any thing bending his attention to what is radical, but not passing judgment until he knows the facts and then he can follow what is right.

The Latter-day Saints believe in keeping their bodies healthy and strong and they admire any one who has done the same, so they are occasionally seen at athletic meets. All athletes may not lead pure lives but the living of a clean life helps greatly to develop one's athletic abilities. No doubt there is infinite pains taken to produce a racer or to develope other athletic qualities, but how many parents are there who take infinite pains to see their children well developed physically? We believe that it is of special importance that the training of children should be carried on so as not only to fit them mentally for the struggle before them, but also to make them physically fit to bear its excessive wear and tear; even as a suggestve writer has said, "the first requisite to success in life is to be a good animal and to be a nation of good animals is the first condition to national prosperity." (Spencer.) The vital knowledge—that by which we have grown as a nation to what we are, and now underlies our whole existance is a knowledge that has itself taught in nooks and corners.

Other ways true preachers may be known.

"But in the last days it shall come to pass, that the mountain of the house of the Lord (Zion) shall be established in the tops of the mountains. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Mic. 4: 1-2. From the above quotation it is evident that the law of the Lord, or those who bear the law, shall go forth from Zion which has been built in the top of the mountains. Then those coming from any other place would not be servants of God. In I Peter 5: 1-3 it is explained that all who feed the flock spiritual food are called Elders, Peter himself being an Elder. The Elders are ordained to preach the Gospel in Christ's Church as they were in His day. John 15: 16, Mark 3: 14-15. These same preachers will be fulfilling the command given by our Savior when he said: "Go into all the world, and preach the Gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15-19. "After these things the Lord appointed seventy also, and sent them two and two before His face into every city and place, whither He himself would come." Luke 10: 1. There is no record of the apostles being sent any other way except by twos. And His word continues, "Provide neither gold, nor silver, nor brass in your purses, nor

scrip for your journey, neither two coats; neither shoes, nor yet staves for the workman is worthy of his meat. And unto whatsoever city or town ye shall enter, enquire who in it is worthy and there abide till ye go thence." Matt. 10:9-11.

"Prove all things and hold fast to that which is good." In other words let every attainment in what is good be firmly grasped. We teach as do the Scriptures that God is a personal being, that Christ is in the express image of His Father, (Heb. 1: 3) that the Lord can talk and eat, (Gen. 18: 1-5) and that he wrestled with Jacob. Gen. 32: 24-28. "Strait is the gate and narrow the way that leadeth to life and few there be that find it." It becomes very necessary for those who are preaching the Gospel to all the world to show people the foundation as given by Paul, Heb. 9: 1-2. The latter principles and ordinances are explained to earnest investigators.

The authority of God is upon the earth and it is the privilege of each one to find out where it is and learn of the principles of life and salvation.

ELDER BARRY W. HARRIS.

President Romney and wife returned to Auckland Aug. 25, from the Hawkes Bay district conference. A few hours later President left for Waikato where he contemplated a 120 mile horse-back ride to perform a wedding. He will return to Auckland Aug. 27, to meet the sixteen Elders he has been expecting. The result remains to be seen.

WANTED:—New Subscribers.

☞ Elders desiring Name, or Articles of Faith cards or both can have the same by applying to THE MESSENGER PUBLISHING CO., at 0/2/6 per hundred. All work done promptly.

"Rarely is it given in the story of life, to those who work greatly or love greatly, to gather the fruit of their toil or passion. But it is given those others, perhaps—those for whom it could not be—to know a happiness greater, it may be, than the joy of possession."

Speaking of Red Letter Days there is one of very recent date which will always stand forth as a very prominent remembrance of the Auckland Headquarters. Not particularly because of the magnanimity of the event, but because of the fact that those upon whom the labor fell were rather persistent in

their attitude that the printers should have executed the deed which consisted of nothing more or less than the beating of the parlor carpet. Owing to a very unfortunate misunderstanding this arduous labor fell upon Elders Robinson and Jensen. The harder they worked the more furious were the unsavoury epithets hurled off for the benefit of the innocents who took less notice of them than they ordinarily do of spilling a line of type or of the futile efforts to produce perpetuity from a bit of gasoline and a tired engine.

Lest we appear partial mention should also be made of the fact that the work was very successfully directed by Elder Wallace who is now making himself rather prominent in headquarter affairs.

The printers hereby propose a vote of thanks and appreciation for the good work which was so ably performed by these brethern. May they have joy in the thought that they aided THE MESSENGER STAFF by their condescension.

MISSIONARY EXPERIENCES.

The following are a few faith promoting items taken from letters received by President Romney from some of the Elders throughout the Mission during the past month.

Elder L. E. Harris, in the Nuhaka district says he is never so happy as when traveling forty miles through the mud to administer to some sick person or hold a meeting with a few Saints who are in need of spiritual food.

Elder J. T. Bringhurst who is teaching school, and has been for a year past in one of the most remote parts of the Island, says he is as happy as he can be when engaged in teaching his little Maori children, who have entwined themselves around his heart so he says that he now dreads leaving them as his mission is about completed.

Elder David S. Romney, one of our unsalaried school teachers says his little children are an example to many of the older Saints in paying tithing. It is becoming such a common practice among them that he desired a receipt book that he could keep in the school room. These are the little children, too, who fast every Sunday. No wonder they have faith sufficient to pay one tenth of what the Lord blesses them with.

Elder Scadden, away on the South Island, writes that the every Sunday fast is not often enough for him and his companion but occasionally a three day's fast between times is what they really

enjoy and how wonderfully the Lord has blest them because of it.

Our little paper could be filled with testimonies similar to these but we will reserve the others for another time.

It is desired that the Elders in our Mission would relate more of their wonderful experiences in the missionfield, for our friend, *The Liahona*, in Independence, Mo., has asked that we furnish them as, do other missions, with some of our pleasant, as well as trying missionary experiences.

THE CHRISTMAS TREE.

If there is a Relief Society in New Zealand that is holding its own it is the Relief Society of the Thames Branch. Not only are they busy in attending to the sick and in looking after the poor but they are busy in trying to entertain the children. This was beautifully carried out last Saturday when about one hundred children were entertained by the Relief Society at a Christmas Tree Party. For two whole weeks the dear sisters worked diligently in making various little articles which would take the eyes of the children. As soon as the news was out that a Christmas Tree Party would be given, the main talk among the younger generation was, Christmas Tree, Christmas Tree.

It was a beautiful day, and as the children gathered together at the home of Ma and Pa Payne, the sun seemed to smile down upon them. It was indeed amusing to listen to the "ah's" and "oh's" and to watch the smiling faces of the children as they closely examined the toys. The tree was artistically decorated by Ma Payne, Sister Osborne and Elders Burt and Romney.

By paying a penny each child received a ticket which entitled him to a certain prize on the Christmas Tree. Attached to the prize was a bag of lollies. The main feature of the party was an automobile ride. A taxi cab was hired and for some time was busy taking children for a ten or fifteen minute ride. With a big piece of cake in their hands the children left for their homes many wishing that the party was just starting.

It seems as if the Relief Society was paid financially for their efforts because after paying all expenses eleven shillings and five pence was left which has increased the Society's treasury.

May God bless the Sisters in their important work and may peace and happiness be their companions.

ELDER O. D. ROMNEY JR.

AUCKLAND HEADQUARTERS.

A visit to Headquarters in Auckland would show you how comfortably we are situated just a block above the Town Hall, on the same side of the street. Our home is beautifully located; overlooking the business part of the city, the harbor, and the bay, and on a bright clear day we can see far out into the Pacific Ocean. The property, since purchased a few years ago, has greatly advanced in price, and for many reasons becomes more pleasant to the Elders each year. The chapel is the first you see, as it faces Queen or the main street, and seldom will you find a more beautiful little chapel; everything kept so clean. Of late the congregation has become so large, and the meetings so interesting that we feel happy all the week long.

Our home, situated as it is at the rear of the chapel and facing Esk street, is good enough for any one, although not gorgeous or grand, and the recent improvement of opening the dining room into the parlor has made it so pleasant that we often hear it said that it is just like home.

The best of it all is that home-like spirit and feeling that we have with us each day as they roll round. The cook, an Elder is so pleasant that he even smiles while preparing our meals, and as regular as the clock itself, he rings the bell at seven for breakfast, at twelve for dinner, and at six for tea.

You ought to see how soon that jolly bunch of three Elders leave the print-shop and try to rub their stained hands clean and appear as they should in the dining-room to partake of their meals. Much more could be said, but this will give you some idea where we are sheltered and fed at Auckland Headquarters.

MORMONISM:—DOES IT PAY?

The Scriptures teach the glory of God is intelligence and man is saved no faster than he gains knowledge.

The fundamental principle of Mormonism is in accord with this. Our teachings point to the fact that this life is only an item compared to the great future of man and we go on learning through countless ages of eternity. Yet we sometimes draw false conceptions of things and also in regards to the meaning of life. Then one says who shall be our master and guide.

As we, the Latter-day Saints believe we had a spiritual existence in our Father's kingdom before coming to earth it

naturally seems possible that our coming to this earth existence was a desire of our Heavenly Father and a link in life's learning. So that would incur that God, our Father has given some key-note for our gaining knowledge and a right conception of things as they do exist, and will in the life to come.

God must certainly have given some guide and if we take theology as our guide we then have the right conception of life, and the key-note to Mormonism and it is there all other religions fall a victim to truth and fall short of the glory of God; for do not other religions say it is only necessary to "believe on the Lord Jesus Christ and thou shalt be saved." They fail to see the necessity of working out their salvation or gaining knowledge, in fact they take one passage and let that suffice to explain away such passages as these: "If you love me keep my commandments, (John 14: 15) Not every one that sayeth, Lord, Lord, shall enter into the kingdom but he that doeth the will of My Father, (Matt. 7: 21) Faith without works is dead, (Jas. 2: 14) Thou, believeth that there is one God, thou doest well; the devils also believe and tremble."

My idea is not to draw the faults of others to view only to show that by our works and efforts we gain an inheirtance in the kingdom of God. Now, how are we to gain that position? Christ came in the meridian of time and redeemed man from the fall and also gave the key-note to the future by preaching faith, repentance, baptism, after that the gift of the Holy Ghost, the very guide we have been so desirous of. Nearly all religions say they believe in Christ's teachings, but are they following His revealed word? or is it as the Scriptures say, "they teach for doctrine the commandments of men having a form of Godliness but deny the power thereof." 2 Tim. 3: 1-6.

However, the future blessings are on conditions of faithfulness to His laws laid down.

Now, let us once begin on this line of advancement and what does it mean to receive the Holy Ghost? It means a pure, upright life for the Scriptures tell us the Holy Ghost will not dwell in an unpure tabernacle, or the spirit of God will not always strive with man. So, once begun on this road we must keep in tune with the Infinite or loose the spirit of God and gradually die the spiritual death, or have taken from us the spirit which dictates our soul and very life on to peace and righteousness; and after the soul has been illumined once with the Holy Ghost then becomes so indifferent to its promptings it becomes"like unto the ashes of divine fires which have gone out."

Then after that spirit ceases to strive with those once having had the privilege of the Heavenly companion (guide) they have forfeited the right to life everlasting, and rejected the means which God has revealed to His children to redeem them from the fall which our forefather, Adam brought upon us and rejected the plan Christ set forth in the great council held in heaven to redeem the same.

Now, friends if Mormonism teaches true and correct principles as are set forth by Christ and His authorized servants and are in unision with the infinite spirit can we reject the means of everlasting life and go and enter the kingdom of God? for our life here largely effects our future state. Then, if we reject the plan of God what will be our condition in our next estate?

W. E. O.

CONFERENCE REPORT.

Otago:—As it is sometime since a report has been sent to THE MESSENGER from this conference, I thought it would be a little interesting to all to hear how the work is progressing in this part of the Mission.

Every Sunday we have Sunday School and evening meeting at Sister Waldie's residence in the Naikorai Valley.

On Sunday last we held testimony meeting where we all had the opportunity of bearing our testimony to the truthfulness of this great and mighty work which we are engaged in.

In the evening we had a very nice cottage meeting when there were four strangers present, altho' there are only a few Saints in Dunedin and we all live about four miles apart we never like to miss an opportunity of attending a meeting.

The Elders here are getting on fine, altho' it has been a very severe winter and on account of the weather the Elders have not been able to do much tracting, nevertheless the work is progressing and there are many new friends being made.

People seem to be just waking up and the strangers when coming to the meetings have been very curious to see what the Mormons are like and the questions they ask are sometimes very amusing.

One great blessing we are all enjoying and that is good health and we feel that the spirit of the Lord is with us continually and we hope the time will soon come when some of these people who attend our meetings will realize that this is the true Gospel and become members of the Church.

SISTER CRAIB.

AN EXTRACT

FROM—"*IN TUNE WITH THE INFINITE.*

Each morning is a fresh beginning. We are, as it were, just beginning life. We have it *entirely* in our own hands. And when the morning with its fresh beginning comes, all yesterdays should be yesterdays, with which we have nothing to do. Sufficient is it to know that the way we lived our yesterday has determined for us our today. And, again, when the morning with its fresh beginning comes, all tomorrows should be tomorrows, with which we have nothing to do. Sufficient to know that the way we live our today determines our tomorrow.

"Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

"All the past things are past and over,
The tasks are done, and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

.....

"Let them go, since we cannot relieve them,
Cannot undo and cannot atone.
God in His mercy receive, forgive them!
Only the new days are our own.
Today is ours, and today alone.

"Here are the skies all burnished brightly;
Here is the spent earth all reborn;
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrism of dew and the cool of dawn.

"Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again."

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CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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"There is no doctrine, theory or principle whatever, either temporal or spiritual, that can be proved true, only by experience through the exercise of faith. This is not merely a law, it is an absolute, eternal condition; it is not the work of designing men; it is a necessary, self-evident truth. Faith may come by hearing, but knowledge comes by the exercise of faith. By a strict compliance with the laws involved in the condition, we solve the problem, and verify the truth of the proposition." ——*"Select Writings."*

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

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THE SABBATH DAY QUESTION.

BY ELDER PRESTON D. WEST, of THE AUSTRALIAN MISSION.

There has been much disputation in regard to the Sabbath day. Some will say that Saturday, the seventh or last day of the week, is the proper Sabbath or day of rest, while others will say Sunday, the first day of the week, is the correct Sabbath.

Sabbath Given:—We shall first see what day was given and why it was so. It took six days or periods of time in which the Lord made heaven and earth. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made, and God blessed the seventh day and sanctified it, because that in it he rested from all his works which God had created and made." Gen. 2: 3.

The Lord had instructed Moses to rest on the seventh day, and all Israel: "And it came to pass on the sixth day, they gathered twice as much bread ** and he said unto them, this is

what the Lord hath said, tomorrow is the rest of the holy Sabbath unto the Lord ** six days ye shall gather it, but on the seventh day which is the Sabbath, in it there shall be none." Exodus 16: 23-29.

We all remember the fourth commandment, "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." Exodus 20: 8-11. See also Exodus 31: 12-17; 34: 21; 35:2-3. From the above passages we see that the Sabbath was the seventh day, but this Sabbath is known as the old Sabbath, for it came under the old law, therefore it was part of the old law, which law was to be fulfilled.

Law Fulfilled:—When Christ came he fulfilled the old law, that is the law came to an end in Christ, and he gave us a new law which is the Gospel, for he said "Think not that I come to destroy the law, or the prophets, I am not come to destroy but to fulfil, for verily I say till heaven and earth pass one jot or one title shall it no wise pass from the law till it all be fulfilled." Matt. 5: 17, 18. The Book of Mormon corroborates the above, "..... And in me is the law of Moses fulfilled ..... and ye shall offer up unto me no more the shedding of blood, yea your sacrifices and burnt offerings shall be done away." 3 Nephi 7: 17-19. "Therefore those things which were of old time, which were under the law, in me are all fulfilled; old things are done away and all things have become new." 3 Nephi 12: 46, 47. "And he said unto them marvel not that I said unto you, that old things had passed away, and all things had become new, behold I say, unto you, that the law is fulfilled that was given to Moses, behold I am he who gave the law, and am he who covenanted with my people Israel, therefore the law in me is fulfilled, for I have come to fulfil the law, therefore it hath an end. ..... But the law which was given unto Moses hath an end in me." 3 Nephi 15: 2-9.

It appears clear from these passages, that the old law came to an end, so if old things came to an end he must have given a new law. Paul in writing to the Hebrew saints speaks of the law thus: "For the law having a shadow of good things to come, ...then said I, lo, I come to do thy will, O God above when he said, sacrifice and burnt offerings for sin thou wouldst not ..... which was offered by the law, then said he, lo, I come to do thy will, O God, he taketh away the first, that he may establish the second." Heb. 10: 1-9.

As Paul explained to the Corinthians, "Therefore if any man be in Christ he is a new creature, old things have passed away,

behold all things have become new." 2 Cor. 5: 17. To the Romans: "Wherefore my brethern ye also are become dead to the law by the body of Jesus Christ, ... but now we are delivered from the law that being dead wherein we were held that we shall serve in newness of spirit, and not in the oldness of the letter." Rom. 7: 4-6.

From the foregoing Paul understands that when Christ came and was crucified the old law came to an end, and while the old law was coming to an end, a new one was being established. If the old law came to an end, and the Sabbath was part of the old law, it must also have come to an end, therefore a new law must have been given.

A New Sabbath Given:—Although we have nothing in the Scriptures as we have them given directly on the change of the Sabbath day, there is nothing to show that the change is not made, but we have much to show that there was a new Sabbath taught by our Lord while on earth. Had Christ authority to change the Sabbath? His own word will suffice, "The Sabbath was made for man, and not man for the Sabbath, therefore the Son of Man is Lord also of the Sabbath." Mark 2: 27-28. If we will read the book of Matthew carefully we shall see that Christ reiterated nearly all commandments, and Paul also spoke of them except one, which is the fourth, "Remember the Sabbath day."

First:—Matt. 22: 36-38. Luke 10: 27. Acts 4: 10-12.
Second:—is covered by the first.
Third:—Matt. 5: 33-37.
Fourth:—no direct references.
Fifth:—Matt. 15: 46. Mark 7: 10-13. Eph. 6: 1-3. Matt. 19: 9.
Sixth:—Matt. 5: 21-26. Rom. 13: 9. Matt. 19: 18.
Seventh:—Matt. 5: 27-33. Rom. 13: 9. Matt. 19: 18.
Eight:—Matt. 19: 18. Rom. 13: 9.
Ninth:—Matt. 19: 18. Rom. 13: 9.
Tenth:—Luke 12: 15. Rom. 13: 9. Rom. 7: 7.

The fourth commandment could not have been renewed by Christ as the rest were, but He must have given some instructions about a day of rest and to worship and this day was known as the Lord's day, and was followed and observed by the apostles, for they asembled themselves together on the first day of the week, even the day that Christ rose from the dead.

It may be argued that they, the apostles were assembled for fear of the Jews for the windows and doors were shut, and not for worship. If so why were they not assembled some other day in the week? Why were they in fear of the Jews? Only on

these occasions. The answer is the Jews abhorred the teachings of Christ and for this cause He was put to death, so likewise they would despise His followers, so it would appear reasonable that the apostle would desire to be in secret when worshiping and especially when it was a new day of worship, for this cause the doors were shut that they would not be known.

It is controversed that the second time they were assembled was not on the first day of the week, but the second time being Monday or the second day. Let us examine the passage: "And after eight days again, his disciples were within ....." It was after the first meeting that they were assembled again and the time being eight days, let us see what day it would be, the first meeting day we must call number one, for that day had not gone, this day being Sunday; next day Monday, number two; Tuesday, number three; and so on up to Saturday being number seven, and the eighth day must have been Sunday, therefore it was upon this day on which they were assembled. These assemblies must have been of great importance, for in them Christ commissioned His apostles to preach the Gospel, "And many other signs truly did Jesus in the presence of His disciples which are not written in this book." Jno. 20: 26-30.

These few passages are not all: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight." Acts 20: 7. This should suffice to show that the Lord's day is the first day of the week. Paul must have known of the change and the saints were observing it, for said he, "Now, concerning the collection for the saints ..... upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gathering when I come." I Cor. 16: 1-2.

Justin Martyr tells us that this collection was taken and deposited with the president and he carefully relieved the orphans and widows and those who were in need, etc. Mosheim Eccles. Hist. Cent. 2, part two, chap. 4, note 4. This collection must have been for a religious purpose, hence upon the first day of the week was a religious asssembly.

If the above is not sufficient in showing that the first day of the week is and has been the Lord's day ever since the days of Christ, we shall quote eccleciastical writers which will set all doubt at defiance. Mosheim writing of the first century says: "The Christians of this century assembled for the worship of God and for their advancement and piety on the first day of the

week, the day on which Christ reassumed His life, for that this day was set apart for religious worship by the apostles themselves, and that after the example of the Church at Jerusalem it was generally observed. Century I, part 2, chapt. 4, verse 4. Of the 2nd century he writes, "The Christians assembled for worship of God in private dwelling houses ..... they met on the first day of the week....."century 2, part 2, chapt. 4, verse 8. See note four, words of Justin Martyr, "On the day which is called Sunday, all, whether dwelling in towns or villages hold meetings and memoirs of the apostles and the writings of the prophets are read as time will permit, when the reader closes, the president exhorts and excites to an imitation of these excellent examples, then we all arise and pour fourth united prayer, and when we close our prayer, as was before said bread is brought forward and wine and water and the president offers prayer and thanksgiving according to his ability and the people respond by saying amen.'

In the fourth century Mosheim writes: "The first day of the week on which Christians were accustomed to meet for the worship of God, Constantine required by special law to be observed more sacredly than before." Cent. 4, part 2, chapt. 4, verse 5.

The foregoing should need no comment in showing that the change was made.

In section 59 of the D. & C. Joseph Smith was given a revelation bearing on the subject: "And that thou mayest keep thyself unspotted from the world thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For verily this is a day appointed unto you to rest from your labors and to pay thy devotion unto the Most High.....but remember that on this the Lord's day thou shalt offer thy oblations and thy sacraments unto the Most High." This revelation was given August 7, 1831, which was Sunday.

HAWKES BAY HUI.

This district conference was held at Tamaki on the 17 & 18 of August. Every preparation for a splendid *hui* was made by Brother and Sister Takana, assisted by Rewi Maaka and Peeti Luxford. These good folk hadn't only worked hard, but had spent liberally of their means to furnish the little chapel with new seats and window shades, also was the building made spotlessly clean by the Relief Society Sisters. The beautiful home of Brother Takana was turned over to the Elders, where they

found comfortable beds and a good sitting room: in which they held their morning and evening prayers and council meetings.

Besides President Romney and wife, Elders Wood, Eldredge, Harris, Gooch, Chadwick, Cameron, and Tregeagle were present. The attendance of our Maori Saints was somewhat small, but a richer portion of the Spirit of the Lord was seldom felt than in all the meetings held. The meetings were replete with valuable instructions, given by the President, Elders, and local brethren.

The testimony meeting, which was held Sunday evening was not only long, but unusually interesting because of the spirited testimonies which were borne by nearly all present. The Relief Society meeting was one of the best held, and much good was accomplished.

A remarkable feature of the little conference was the much tithing paid and the support given the Maori College. At the conclusion of the conference, it was heard said by both Saints and Elders, that it was one of the very best *huis* held, and everybody returned to their homes feeling well repaid for having attended.

Before returning to Auckland, President Romney made his usual visit to the College and reported the work as progressing in a most favorable manner for an early completion and everything in a satisfactory condition.

THOUGHTS ON FAITH.

If you would gain faith; go where it is taught. You can't get faith unless you want it. I have long looked for something to clear up the idea of faith, something to explain to my mind just what faith is. It is this: that trust in the promises of God that causes His children, when afflicted, to call upon His mighty name in fasting and prayer. This is a part of God which He bestows upon His children at the beginning and increases it as they merit it by righteous living. Faith is that trust in the heart of man that causes man to humble himself, and fast and pray for various lengths of time, and to administer His ordinances because they have a feeling of assurance in His promises.

As man's faith is, so shall it be. Man does the things he has faith in. If he has faith in the saving power of Mormonism he will obey its teachings. If we could, with mortal eyes get a glance behind the vale and see there a glimpse of the purposes of the Almighty; our faith would be destroyed. Because we, like the brother of Jared, would have a knowledge, and consequently faith could not be exercised, and without being exercised it could not be developed, and without being developed we could not be saved.

WORDS OF APPRECIATION.

Mr. and Mrs. Robt. Burton, of Wellington, N. Z., desire to express, through THE MESSENGER their heartfelt thanks and gratitude to Elders, Saints and friends for the sympathy and love extended to them during their recent bereavement occasioned by the death of their dear father. Especially were Elder M. M. Johnson and his wife untiring in their efforts to assist and comfort them and the discourse given by Elder Whitney, at the funeral service was greatly appreciated. Altogether it has been a great comfort and help to Mr. and Mrs. Burton for which they are truly grateful and take this means of thanking one and all.

REPORT OF EUROPEAN WORK FOR AUG., 1912.

	No. of Elders.	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled
Canterbury.	2	829	918	252	1149	16	0	8	0	0	159	305
Otago.	2	210	106	85	202	9	6	0	0	0	62	174
Wellington.	6	840	510	292	645	28	23	6	0	0	260	736
Taranaki.	2	377	1	56	252	3	0	12	2	0	65	487

CONFERENCE AND MARRIAGE.

One hundred and thirty miles by rail and the same distance on horseback was made by President Romney to perform a marriage at Matakohai, Waikato. The ride by rail, seeing it was on the Auckland Express was made in five hours, and the ride on horseback in four days; not without some interesting experiences, however.

The first day's ride was very tiresome to the new riders; namely, President Romney and Elder Nielson, while Elder T. E. Hall, who has for three years ridden over the Waikato Hills, had no reason to complain. Tired or not tired, when the party reached Matakohai, they found everybody lined-up for the familiar Maori greeting (rubbing noses), and the familiar words of greeting—*haere mai, haere mai,* were heard.

Saturday, at one P. M. the marriage ceremony was performed by President Romney, as the crowd of anxious visitors sat about on the green grass. The young people seem to have been born

on each other's birthday, and they were also married on their seventeenth natal day, the 24th of August. Immediately after the ceremony was performed the wedding dinner was served, with no particular style, and on the ground. In the center of the long spread was the wedding cake placed, and facing this the President, at the side of the blushing bride. She was quite beautifully dressed in green silk, and the young bride-groom sat close to her side, clad in a nice suit, and had the expression on his face that he had certainly gotten a bargain in securing Miss Paki as his bride. The day was spent in innocent pleasure after the wedding feast was over.

In the evening a meeting was held at which the President spoke to the outsiders on the subject of baptism and encouraging the Saints to live lives of faithfulness. The Sunday meetings were all interesting and well attended. The subjects of duty to man and wife and love to children, tithing, and the building of the Maori College were dwelt upon quite freely. The Sunday night meeting lasted three hours and a half in a lovely testimony meeting. Altogether it made it a spiritual feast. What made the occasion so interesting and seemed so profitable was that nine baptisms were performed and new resolutions made that they would cease using tobacco, that filthy weed. Everybody had such a good time that they desired the next district quarterly conference to be held at that place, hoping other baptisms would then be performed.

Some were advanced in the Priesthood, and the sick were healed, and tithing paid, and donations to the College were made; so that altogether it was hoped that the married couple would ever be happy, and good would come from the many meetings held.

CONFERENCE REPORT.

Taranaki:—We, the Elders of Taranaki, not desiring to see this district fall too far below the others, just wish to put in a short report of the work we are doing and how the people here treat us.

As all the readers of this paper know that this is a new district (for European work) they will undoubtedly be anxious to know how the people accept us. We have not been here long and the greater portion of that time has been taken up in building headquarters; and while I am on this subject I will say, that

the good Maori Saints of this district furnished the materials for the house, and then we four Elders took it upon ourselves to build it, which we finally succeeded in doing.

As a result of the above we have not been able to get out much among the people, but what little time we have spent with them, we have found all sorts of people; some who treat us kindly and promise to read our literature, while others reject us and some of them have threatened to do all kind of things, such as "tar and feathering," "turning the hose" on us, etc.; but they haven't put any of their threats into force yet, so I think it was more to scare us than anything else. However, we hope they will soon find out that the "Mormons" are not so bad as represented and that they will give us a hearing.

We haven't a very large representation of Saints here, but what we have are doing well and I think they are improving every day.

We are doing our own cooking, and the effects received therefrom are not of the best. Nevertheless we are fortunate enough in having a family of European Saints:—Brother and Sister Mason:—

Whom we boldly entreat,
For a morsel to eat.

Elders Wood and Beck have gone to the *hui* at Dannevirke, and are expected to be gone about six weeks, so that leaves Elder Ricks and I to master the Maori language and take charge of the Saints here while they are gone.

ELDER F. A. BERLIN.

OBITUARY.

On the night of the 19th ult. Mr. Christian Larsen, father of Mrs. Robert Burton of this city, passed away. It is just seven months since his wife died. Mr. Larsen closed out his affairs after his wife's death and returned to Denmark to visit with his people after an absence of thirty-five years. He was away from New Zealand five months, three of which were spent on the ocean and the greater part of the other two in hospitals. He came back contrary to his doctor's advice who assured him a watery grave should he make the attempt. Feeling that his time on earth was short he decided to take the risk and if possible be with his daughter and grandchildren when the summons came. He went under an operation for abscess of the liver upon his arrival in New Zealand, but his age and the advanced condition

of the disease were against him. The Elders of the Church of Jesus Christ of Latter-day Saints officiated at the obsequies.

Mrs. Burton has the heartfelt sympathy of all the Saints and friends. She is the sole surviving child of the parents, and has been a loyal friend to the Elders, as has her husband. Every Elder who has labored in the Wellington conference for ten years past has been a beneficiary of their bounty and will mourn with them in their double bereavement, even as they have enjoyed the felicity of happier days together. Time alone can heal such wounds.

Words are but breath, yet when expressing heartfelt sympathy go far towards reconciling us on these sad occasions. I call to mind the words of our blessed Savior, "Let not your hearts be troubled, ye believe in God, believe also in me, * * And I will pray the Father and he shall give you another comforter that he may abide with you forever." This is an assurance through the Holy Spirit, that these partings are for a time only, that in due time, if we are faithful to keep the commandments of the Master we will again mingle with our loved ones, where death cometh no more forever.

"Then, then we shall surely know
What ere we meet is best,
For God will again bestow
The loved in his tearless rest."

M. M. J.

THE PURPOSE OF OUR BEING.

What is the reason of our being placed upon the earth? Did the Great Creator of all things, place we, his children here, merely that we might exist as do cattle, and other animals? or is it not reasonable to suppose He had a purpose?

In the beginning God created man for the express purpose that he might become an independent, perfected being like unto Himself. In order that man might attain to this exalted perfected state, a plan was instituted, whereby man was permitted to come to this earth for a season, in order that he might gain certain experiences which are indispensable to his eternal happiness.

When God placed Adam and Eve in the garden of Eden, He gave them certain commandments which commandments they disobeyed, and so came under the penalty of mortality, they were then driven from within the garden out into a dreary world where, in place of profitable plants, thorns and thistles sprang

up, Adam at once felt the effects of his transgression and discovering no other way of deliverance he called upon God, who instructed him to offer sacrifices in the name of the Only Begotten. Later an angel appeared to Adam who asked why he offered sacrifices, the answer was, "I know not save the Lord commanded me." Then the angel explained, "This is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying, I am the Only Begotten of the Father from the beginning: henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind even as many as will." Pearl of Great Price, Moses 5: 9. Adam on hearing this was filled with great joy and exclaimed, "Blessed be the Lord for because of my transgression mine eyes are opened, and in this life I shall have joy and again in the flesh I shall see God." Eve also was glad and declared, "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient."

We can plainly see from this that it was absolutely necessary that our first parents should partake of the forbidden fruit, in order to become the parents of a mortal posterity, for which purpose they were placed on the earth. The fall of man was not a blunder as many people suppose, but was foreordained. Else why was Christ slain before the foundation of the world for our transgressions?

As Dr. Talmage says, "It has become a common practice with mankind to heap reproaches upon the progenitors of the family, and to picture the supposedly blessed state in which we would be living but for the fall; whereas our first parents are entitled to our deepest gratitude for their legacy to posterity; the means of winning glory, exaltation, and eternal lives, on the battlefield of mortality. But for the opportunity thus given the spirits of God's offspring would have remained forever in a state of innocent childhood; sinless throught no effort of their own; negatively saved not from sin, but from the opportunity of meeting sin; incapable of winning the honors of victory because prevented from taking part in the battle. As it is, they are heirs to every opportunity that mortality presents."

It is necessary for his future welfare that man should have the privilege of coming in contact with both good and evil in order that he might learn by actual experience, the benefits de-

rived from doing that which is good, and the calamities and misery which are a natural result of evil. It is necessary that man taste the bitter to enable him to appreciate the sweet. No proper appreciation of eternal life could be arrived at, without having experienced its opposite. To enable man to appreciate the great boon of health he must first feel the effects of sickness. He must experience the pangs of death to enable him to appreciate the gift of eternal life. There are many experiences that can be gained in the flesh that can not be obtained elsewhere.

We are often called upon to pass through certain experiences and hardships for which, at the time we are unable to comprehend the reason, but we may rest assured that all these seeming calamities will contribute toward our future happiness. So let us not become discouraged when called upon to endure hardships and persecutions for the Gospel of Christ, but rather continue on, rejoicing that we have been counted worthy to suffer afflictious for His name.

Elder H. H. Jensen,— *Auckland, N. Z.*

FREE AGENCY.

"Till heaven and earth pass one jot or tittle shall in no wise pass from the law till all be fulfilled" (*Matt.5.18.*) (*Cause and effect*).

Yes, we are free to choose,—before you choose reflect—
The cause we may refuse but never the effect.
O! solemn thought—give pause—for every thought's a seed,
May be in time the cause of bad or righteous deed.
Yes, everything achieved by us, or others wrought
Or ere it was perceived was rooted in a thought.
Our every thought, in fact, is caused by something said,
By some unconscious act, or something we have read.
There's nothing said, or done, or thought can wasted be
For the effect must run throughout eternity.
Choose then your books with care, with care select your friends,
Of idleness beware, for this to evil tends.
Think noble thoughts, think truth, walk boldly in its light;
Commence in early youth, be sure, you then start right
Choose ye this narrow way. Avoid the one that's broad,
Apprenticed be this day to serve the living God.

M. M. Johnson,—— *Wellington, N. Z.*

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THE MESSENGER.

PUBLISHED EVERY TWO WEEKS BY THE

NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation." —*Joseph Smith.*

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, SEPT. 25, 1912. NO 18

WHAT IS LIFE?

"That they might have life, and that they might have it more abundantly." St. John 10: 10.

What is life? I cannot answer. This is the great riddle of riddles, but if you ask how does it manifest itself—I answer, in all natural phenomena, animate and inanimate; from a small stone, which is possibly the lowest, on up the ladder to man, which is the highest expression, or manifestation of it. A stone does not appear to possess any life but it is either becoming harder or softer; if harder it will reach the maximum of hardness and then commence to disintegrate, slowly, but none the less surely to eventualy become disorganized and then again repeat the process, perhaps in another form or forms depending entirely upon forces outside of itself—always remaining in the same place unless acted upon by some force outside of itself, and so with other inanimate forms of life. But with animate man it is different. He is blessed with volition—the power to move from place to place—with intelligence above any other form of animal. By this intelligence he comprehends the law, and that he has an agency to act for himself; he can obey or disobey the law, but he is immediately judged by the law, and by this means he grows in intelligence which intelligence is gauged entirely by comprehension of law, the more familiar he becomes with

law the more intelligent he is and consequently the more he gets out of life. When he arrives at a point when he understands that his ideas must be made to conform to law entirely—that certain causes will produce certain results; then, and not until then, is he prepared to evolute, or progress intellectually, or physically. By a judicious observance of hygienic law, careful selection and preparation of food, regularity of partaking of it, personal cleanliness and etc., life is prolonged; while intemperate living, irregular meals, gluttony, fithly habits and etc., tend to shorten it. This effects our mortal tabernacles only,(as we believe that our spirits cannot die from lack of temporal food.) But we also believe that our spirits require food. (spiritual food.)

Now, something was known with regard to the law of life as pertaining to the physical man before the advent of the Savior, Jesus Christ, but nothing definite had been learned as to how we might continue this life, or how to live again after death, if at all. This was the condition of the religious world at the time when Christ was born. When he was about thirty years old He went from "Galilee to Jordan unto John to be baptized of him." John recognized Him and Jesus had some difficulty in overcoming his scruples but he finally baptized Him. Then the temptation and the departure into the different parts of the the country in order to fulfil the prophecies and then from that time Jesus began to preach and to say, "Repent for the kingdom of heaven is at hand, and calling some fishermen to assist in the work He went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of disease among the people." Matt. 4: 23.

Now, the Gospel He taught was not the healing of the sick as many believe. The healing of the sick was done to make people believe that He was what He represented Himself to be, and was done by the spiritual law of faith which Christ wished to create in the minds of the people, it being the first principle of the Gospel; the key, in fact, to the Gospel of the kingdom. Without faith it would be impossible to enter, because "we walk by faith," and are thus saved through having faith, because the Gospel He taught had to do with the invisible (the spiritual) and faith is absolutely the only thing that will induce a person to trust in things not seen, and it is only by obeying spiritual laws that we are saved. So then, we obtain our spiritual food (which is hope) through our faith in the doctrine of love, which is the Gospel law of the kingdom, which is the power of God unto salvation, which is the only way under heaven whereby we can

be saved.

It is absolutely necessary to our mortal existence that we love and are loved, and we cannot imagine any other principle that will produce so much joy and peace and satisfaction, which is heaven. And so to have life more abundantly than they had hitherto enjoyed they must be "born again"—out of the worldly into this spiritual kingdom, and put on the breast plate of faith and love, and for a helmet the hope of salvation. For in Jesus Christ neither circumcision (the old law) availeth anything, nor uncircumcision, nor prayers for the dead, nor worshiping of bones, counting beads, *ave marias*, nor any other pagan ritual but only "faith which worketh by love," (Gal. 5: 6) (the spiritual law)—born of the water and of the spirit—and then in order that we might live this new law which leads into eternal life, we must commence to overcome the things of the world, the lusts of the flesh, covetousness, carnal appetites and desires; in short, put ourselves under the guidance of the spirit. It is not an easy thing for "he that overcometh himself doeth more than he that taketh a city," but the prise is worthy the effort for salvation lies in no other way. Listen: "These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come, glorify thy son that thy son may glorify thee; as thou hast given him power *over all flesh*, that he should give eternal life to as many as thou hast given him, (those who also overcome the flesh) and this is life eternal: (in order) that they might know thee, the only true God and Jesus Christ whom thou hast sent." This, I think is the true rendering, at any rate it is in harmony with His life and teaching, "He that hath an ear let him hear what the spirit saith unto the churches."

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. 1: 7. This was,—and now is strange doctrine to many who live only for the gratification of the carnal appetite, and do not deny themselves anything that in any way contributes to their pleasure that can be bought with money, ignoring the things that can be had, "without money or without price" as too common (the Gospel of the kingdom.) And there followed Him great multitudes of people, anxious to be healed of bodily infirmities. Indifferent—through ignorance and superstition of the soul sickness preying upon them, (now as then) and He went up into the mountain (to avoid them) and His disciples came unto Him, and He opened His mouth and taught them, (notice that these instructions were given not to the multitude, but to His disciples) how

certain blessings were to be obtained, which was by adopting and pursuing definite paths in this life, which if anyone will carefully read and study it will be seen are as natural and demonstrable as any other thing in life. Matt. 5. It was new to the disciples because they had been used to the opposite way of thinking, that if one desired anything the only way to get it was to take it by force. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." Matt. 11: 12.

Now, these are laws of the kingdom of heaven and must be obeyed if we, or anyone else expect to retain citizenship, and they bring peace and joy and satisfaction in the Holy Ghost. (heaven.) "You are the salt of the earth," (your example must be a pattern that will save the world.) "Ye are the light of the world," (don't hide your light but let people see your good works and glorify your Father which is in heaven." "Think not that I am come to destroy the (Mosiac) law or the prophets, I am not come to destroy but to fulfil," (that law as it was prophesied that I should do.) "This law that I am introducing is the spiritual law which has been a mystery, "but unto it is given to know the mysteries of the kingdom," (you having become citizens by complying with the initiatory law.) Now, this is the mystery— "Verily, I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled, whomsoever, therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven," and vice versa.

The Mosaic law punished all who were taken in sin, but you cannot escape this Gospel law of cause and effect, "whosoever is angry with his brother (even) without a cause, shall be in danger of the judgment.....You have heard it said by them of old time, thou shalt not commit adultery, but I say unto you that whosoever (even) looketh on a woman to lust after her hath committed adultery with her already in his heart. Ye have heard that it hath been said an eye for an eye and a tooth for a tooth; but I say unto you, resist not evil, (because in resisting you come under the law too) and thou shalt by no means come out thence till thou hast paid the uttermost farthing, but whosoever shall smite the on thy right cheek turn to him the other also, (and keep your skirts clear) (but read 5th and 6th Matthew.) For I say unto you except your righteousness shall exceed the righteousness of the Scribes and Pharisees (who obey the Mosaic law to the letter) ye shall in no case enter the kingdom of

heaven." "That law was never intended to save, but was given as a type in order to discipline the people that they might be ready when I should come with this higher law." Of course, that law still remains for those who cannot live this, but you will see that the principles of faith, "which worketh by love," are no where to be found in it, and these are the essential features to salvation in the kingdom of God. No one can be saved except through these, nor will he be saved without he is in possession of the spirit which produces these heavenly attributes, for to be in possession of the spirit of love is to be "born of God." The Jews may continue to live under the Mosaic law but even though they are punished for breaking that law, yet will they be accountable to the Gospel law of, "Cause and Effect." Though heaven and earth pass away this law cannot fail, we will be judged according to the deeds done in the body. Rev. 20: 12. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2: 16. All who give this, even a superficial investigation will recognize the truth of it. Why not accept the truth and live by it? A mere confession of faith in Christ, that He was the Son of God, that He died and rose from the dead, and that in some mystical, miraculous way this will bring salvation in an unexplainable heaven beyond the bounds of time and space, can result only in disappointment because "Heaven is within you." "It cometh not with observation;" "Does not consist of meat nor drink," (nor beautiful homes, nor wealth) but is peace and joy and satisfaction in the Holy Ghost, which can only come by a strict observance of the Gospel law by which we hope to attain to eternal life, in which we are striving for perfection, which is the goal, or should be.

This is the truth, and ought it not to make us free from superstition and error; the accumlation of ages of darkness. Any question of doubt can be settled, "To the law and the testimony if they speak not according to this word, it is because there is no truth in them." Is. 8: 20. "That which is good, or leadeth to do good is of God; that which is evil or leads to do evil is of the evil one." Along these lines we work out our own salvation in fear and trembling lest we come short by commission or ommission of our whole duty to God and man. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," knowing that whatsoever good things a man doeth the same shall be received of the Lord whether he be bound or free. "The thief cometh but for to steal and to kill and to destroy, I am

come that ye might have life, and that ye might have it more abundantly."

"Whoso looketh unto the perfect law of liberty and continueth therein he being not a forgetful hearer but a doer of the work, this man shall be blest in his deed." Jas. 1: 25. "For whosoever shall keep the whole law and yet offend in one point he is guilty of all," (Jas. 2: 10.) because he would be like a baker who, in making bread left out one of the ingredients, or failed to comply with the rule (or law) in every particular, for we know what the result would be if the yeast were bad, or omitted, or even if the oven were not heated to a proper temperature—bad bread. All recognize this great universal law, but our good brothers and sisters of Christendom are unwilling to have it apply to the "Gospel of the Son of Man" preferring to believe that we will be justified by a mere confession of faith, failing to understand that it is by faith in the invisible agency of love that we hope for things unseen which we feel, though they are invisible to our finite sense of sight, and without we have this faith we lose hope and despair and die; so that by faith we are moved to comply with the law, which will produce the desired effect which we feel, which is spiritual food. And so having a free agency we are at liberty to choose whether or not we will have sufficient of this faith to believe without quite understanding why the ordinance of baptism is necessary to salvation in the kingdom of God. "He that saveth I know him and keepeth not his commandments is a liar and the truth is not in him, but whoso keepeth his word, in him verily is the word of God perfected: hereby know we that we are in him." I John 2: 4-5. "I will make a new covenant with the house of Israel and with the house of Judah.....for this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws into their minds and write them in their hearts and I will be to them a God, and they shall be to me a people." The covenant (which has been made) is this: cease to do evil and learn to do well, (which is true repentance) baptism for remission of sins, (which is compliance with the law) which all will recognize sooner or later in the due time of the Lord, for in their minds it will be written that observance is all that is required to produce happiness and to do evil cannot but result in misery(one leads up, the other down) and then receive the gift of the Holy Ghost by the imposition of hands, which is to lead into all truth, and cannot be given except by one who has it, nor received in any other way than this appointed way. With this key the

Bible is not hard to understand, it will reconcile apparent contradictions and instead of gross superstition and belief in the supernatural all will know that nothing happens without a cause, though the cause may not be quite plain. "Choose ye this day whom ye will serve.....but as for me and my house we will serve the Lord."

ELDER M. M. JOHNSON.

FROM THE MISSIONFIELD.

(We are pleased to publish the following clipping from a letter received by President Romney from Elder L. E. Harris, conference president of Mahia, which shows what humility and effort, on the part of Elders will accomplish.)

DEAR PRESIDENT:—

We had one of the best trips since I have been in the district and we are certainly grateful to our Heavenly Father for the blessings that He has blessed us with, and although we have been diligent in fasting and praying it doesn't seem that we are quite worthy of all that we have received.

We first went to Mohaka ... ... there used to be a small branch here but it is years since they have held any meetings. We looked them up, some have died, some have moved away; some had not seen the Elders for a long time and they were more than pleased to see us. Before leaving we arranged to hold a meeting there some Sunday in the future.

At Waihua, where four or five families live, one of which belongs to the Church, we held a meeting where we had the opportunity of explaining the Gospel to about fifteen outsiders. They listened with interest, keeping so quite that one could have heard a pin drop. It has been some time since their minister has visited them and they seemed like hungry children for a little spiritual food. We made arrangements to hold a meeting there in the future.

In conclusion, Elder Harris speaks of visiting other villages, holding meetings and in many ways feeding the people that spiritual food which is so necessary to their salvation.

President Romney returned this morning (Saturday) from a trip to the College. He reports an enjoyable trip.

Wednesday, the 18th, Elders T. E. Hall and V. E. Nielson from Waikato paid us a visit. They were returning from the Thames where they had spent Sunday. Nothing need be said as to their purpose there but they came in for a share of the preaching.

"It is related that Dwight L. Moody once offered to his Northfield pupils a prize of five hundred dollars for the best thought. This took the prize: 'Men grumble because God puts thorns with roses; wouldn't it be better to thank Him that He puts roses with thorns.'"

"To avoid criticism; do nothing, say nothing, be nothing."

The Mission secretary wishes to announce that he has on hand a number of leaflets which he very much desires to dispose of to the Elders doing European work.

They are as follows: Baptism, How and by Whom Administered— /6 per hundred.

The Only True Gospel— /9 per hundred.

Glad Tidings of Great Joy— /9 per hundred.

Why Is It?— /6 per hundred.

Is Baptism Essential to Salvation— /6 per hundred.

Articles of Faith— /6 per hundred.

In connection with this THE MESSENGER PUBLISHING CO., wish to announce that they have on hand a limited number of "The King Follett Discourse," just out from their press. This is the last public discourse of The Prophet Joseph Smith and deals with the personality of God, immortality of the soul of man, also a few statements concerning salvation for the dead. The information contained therein is well worth the money which is six pence per copy. Send in your orders at once and thereby give the financial end of THE MESSENGER a good roll.

In the near future an eight page Maori tract will be put out. Price will be four shillings per hundred. Maori Elders please take note.

THOSE CHILDREN AGAIN.

The Bright Hours Children have just recently completed a very successful engagement, the performance having been given twice with a third engagement in view. On the night of Sept. 11th, a two hours performance was given in the Hibernian Hall, Auckland, in aid of the Relief Fund for the Poor, the admission having been one shilling for adults and six pence for children.

The program was a novelty, that is, somewhat out of the ordinary run of entertainment, consisting of songs, dances and recitations, in which, not only the children took part but also many of the older ones, including one of our Elders. Much

praise is given them and it is hoped that they will not be long in favoring us with another evening's enjoyment.

The following Tuesday the Costly Home was favored with the performance. A very good time was had, all of the little participators doing exceptionally well.

The announcement for their third engagement has not yet been made public, but hereafter notice will appear.

BAPTISMS.

The following baptisms were performed on the dates, and at the places given below by the Elders named.

Kaikohe, one,	Aug. 13,	Elder E. E. Wight.
Mangone, "	Sept. 1,	" W. E. Orr.
Matakohai, four,	Aug. 25,	" T. E. Hall.
" two,	" 26,	" "
Tautoro, one,	" 18,	" D. S. Romney.
Kaikohe, "	" 23,	" H. T. Heremaia.
Awarua, three,	July 14,	" D. S. Romney.
Waikanoe, one,	" 14,	" L. S. Virgin.

MORMONISM AND ITS OPPONENTS.

At the present time the opposition to Mormonism appears to be growing, if possible, more and more bitter on the part of clerics and others whose conceptions are deeply grieved by reason of its wide spreading missionary efforts. Somewhat over a year ago a number of influential men presented a statement to the House of Commons which alledged that Mormon Elders had induced 555 girls to emigrate to Salt Lake City in the year 1910. Mr. Winston Churchill, the Home Secretary promised a strict investigation into the matter, but not withstanding a searching inquiry by the police authorities in every town in England in which Mormon Elders were established, not a single instance could be discovered of any girl having been induced to leave England in the manner stated. A few days ago a cablegram stated that Mormon Elders had been hustled off a wharf at Montreal for trying to induce girls on landing there to become converts to Mormonism, and later still there has been published a cablegram which stated that, "An investigation is proceeding in Western Canada as to the methods of Mormon Missionaries, with a view to making an appeal for Government action." Of course the insinuation in each of these similar statements is that girls are be-

ing surreptitiously abducted by Mormon Missionaries for immoral purposes, to become ruined victims of a lustful and shameful passion than which a more wicked and foundationless libel was never cast against any body of men.

The Governments of both England and Canada have always protected Mormons in the exercise of their religious opinions equally with all other denominations notwithstanding the frantic appeals of religious bigots who would cast religious toleration to the winds and would resort to every vindictive method of persecution in order to root out, if that were possible a religion whose teachings and principles are strictly condemnatory of the crimes so falsely alledged against its followers.

There is a close parallel between the allegations made against the Jews in Russia and those made against the Mormons in more civilized countries so far as the utterly baseless and shameless vindictiveness of the same are concerned.

To the opponent of the Mormons the public press in general appears to be always open, but is more often than otherwise closed to a rebuttal of the calumnies, however preposterous, which from time to time are hurled against them. A system equally devoid of justice and of that spirit of fair play which has been the boast of Englishmen.

But notwithstanding all the falsehoods which have been invented to crush it, Mormonism is steadliy growing, not only as regards the number of its adherents, but also as regards the spread of its doctrines, as for instance, the doctrine that death does not irretreviably seal the fate of the impenitent sinner to torment without end; and then again the belief in the pre-existence of the spirit of man before entering into this life is also advocated at the present time by others than Mormons. And also the labor upheavals which now are shaking Christendom to its foundations, what are they but echoes, although assuming wrongful methods, from the voice of Mormonism which declares that the time is at hand when there shall be neither poor nor rich in its community.

Modern Christendom professes to abhor the polygamy which afore time was entered into by some of the Mormons in Utah, but which, in conformity with a decision of the Supreme Court of the United States, has not been permitted by the Mormon Church, so far as fresh contracts are concerned since the year 1890, yet throughtout Christendom the seduction of any female over sixteen years of age, except by force and violence, is exempt from criminal prosecution. Wives and daughters may be

violated without remedy to the injured husband or father except by civil action, in fact the vilest immorality is no concern of the State. Such is the inconsistency of modern Christendom.

CHAS. HARDY.

AN INVESTIGATOR'S LETTER.*

DEAR MR.———,

I have this day read Elder O. Pratt's pamphlet on the Prophet Joseph Smith, and with all due respect to you I consider that, had you provided me, at first, such reading matter, the whole question (great question) as to the inspiration of Mr. Smith, and consequent beauty of the revelations concerned, would have been solved at once. Nothing, to my mind, could show God's plans in creation plainer, in fact, it is only by such He opens up the full interpretation of many hitherto mysterious prophecies contained in the Old Testament, and indeed similarly in the New Testament, as spoken of by Our Savior's Apostles.

I somehow regret having read so much of the Book of Mormon before either the pamphlet in question, or "The Gospel." I admit that my mind is now at rest on many queries I had to put before you, (as mentioned before) all of which now appear to have vanished.

At this point I must apologize to you for intruding my suggestion, when you were providing Mr.——with reading matter. I did ask permission at the time, but afterwards considered my action somewhat of an intrusion upon true discipline. I now suggest to you to provide both our friends with books in the following order: pamphlet, Gospel, Book of Mormon. I think Mr.——would be convinced at once on "Inspiration" and thereby admit of no stumbling block to either of the other books to follow

I should like very much to induce another friend to carefully read the pamphlet. He is a Christian man, but yet modestly shakes his head at his sundry experiences in the various sectarian churches. But he likewise acted at my suggestion that he should read the Gospel. Such, however, will not satisfy me—I must get him and his wife to read the pamphlet.

Phamplet and Gospel are now returned (with thanks) and are now available. The Book of Mormon I returned to you three weeks ago, for reasons explained, but I had not completed its perusal.

In reading such today I was not surprised at your satisfaction

* Published by permission.

in reading tract on British Israel. Is it not peculiar, to say the least, that you and I should so meet over subject matter so much allied to each other? I wonder you did not see my B. I. S. in Auckland, there is a small association in A.

With all Christian faith,

Yours in true friendship,

_____.

The Master-Man.

BY ELBERT HUBBARD.

The master-man is simply a man who is master of one person—himself.

When you have mastered yourself you are fit to take charge of other people.

The master-man is a person who has evolved intelligent industry, concentration, and self-confidence until these things have become the habit of his life.

Industry in its highest sense means conscious, useful, and intelligent effort. Carried to a certain point, industry is healthful stimulation—it means active circulation, good digestion, sound sleep.

Industry is a matter of habit.

We are controlled by our habits. At first we manage them, but later they manage us. Habits young are like lion cubs—so fluffy and funny! Have a care what kind of habits you are evolving; soon you will be in their power.

It is habit that chains us to the treadmill and makes us subject to the will of others. And it is habit that gives mastership—of yourself and others.

The highest reward that God gives us for good work is the ability to do better work. Rest means rust.

So we get the formula: Acquire and evolve physical and mental industry by doing certain things at certain hours.

The joy and satisfaction of successful effort—overcoming obstacles, getting lessons, mastering details which we once thought difficult—evolve into a habit and give concentration.

Industry and concentration fixed in character as habits mean self-confidence.

Industry, concentration, and self-confidence spell mastership.

So from the man we get the master-man.

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Knowledge is power but without the guiding hand of experience it is worthless. Knowledge is but the theory; experience makes it practical. Knowledge is to the man what faith is to the soul, neither of which can save except as they find expression; one in practical experience, the other in works.

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, OCT. 9, 1912. NO 19

THE APOSTASY.

BY PRESIDENT O. D. ROMNEY.

It is a very general belief of all Christians that Jesus Christ the Savior and Redeemer of the human race, established his church upon the earth in the meridian of time, that is when he personally lived upon the earth. It was during a period when comparative peace did exist, fewer wars and less dissension than the Empire had known for many years. These conditions were favorable for the Church of Christ. The only religious systems at that time were the Jewish and Pagan and the Samaritan which was a mixture of the other two. The children of Israel alone believed in the existance of a true and living God. They alone looked forward to the advent of the Messiah. All other nations, tongues and people bowed to Pagan deities which were subject to all vices and passions of humanity; morality and virtue were unknown to heathen worship.

Although the Jews were distinguished as a people from the rest of the world they were divided among themselves, such as the Pharisees and Sadducees. The Jews were living under the Law of Moses enforced by priestly rule. There is no doubt but that the Mosaic Law was given as a preparation for something

greater as Paul affirmed to the Saints of Galatia, "Wherefore the law was our school master to bring us unto Christ." The old Mosaic Law was that "Thou shalt not kill, thou shalt not commit adultery, an eye for an eye and a tooth for a tooth," and upon that principle that you should love your neighbor and hate your enemy. But when Christ came it was love your enemies and bless them that curse you and do good to them that hate you. Those were based on love so different from those of retaliation to which they had been accustomed to, and thus it was Christ said, "Think not that I have come to destroy the law or the prophets, I am not come to destroy but to fulfill."

It is evident that the Law of Moses was no longer sufficient, for as He said, "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the Kingdom of God."

It was no longer the strict observance of the word without the spirit for the spirit giveth light and the letter killeth. Jesus was the Light and he prepared the way for the introduction of the Gospel in its purity. Now in the organization of his church let us see what he did, he called his disciples and among them he chose twelve whom he named apostles. They were known as special witnesses of him and his work to preach the Gospel. They were first to preach to the house of Israel and to use the power invested in them in healing the sick, in raising even the dead and subduing the evil spirits. They were to travel without means and depend upon the Lord to provide for them in the hour of need. It was soon shown that there was power and authority with them, for even the devil was subject to them through his name. And you remember the parting instructions of the Savior to his apostles before his ascension, "Go ye into all the world and preach the Gospel to every creature."

The apostles realized that though the Master had gone he had left with them authority and command to establish his church. The first thing they did almost was to fill the vacancy in the twelve apostles by the apostasy and death of Judas Iscariot. You remember divine power was invoked to show who was the Lord's choice and the lot fell upon Matthias. They did not exceed the number of twelve so only one was chosen to fill the vacancy. Because of the growth of the church it was soon found necessary to call other officers into the service of the church and it is plainly shown that it was done by prayer and by the laying on of hands. Such officers as bishops, deacons, evangelists, pastors, teachers, etc. and we are told that they

were placed in the church for the perfecting of the Saints; for the work of the ministry; for the edifying of the body of Christ." In its perfect organization it can be compared like unto the perfect body of man having with it each separate organ and individual member and none with propriety can say to the other, "I have no need of thee."

So all doubts are set aside that the Church of Christ was established and maintained an organized existence on the earth in the meridian of time. If the Church of Christ is upon the earth today would it not be characterized and distinguished with prophets and apostles and the spiritual gifts and graces as in the early church? If so, in which of all the numerous churches of modern times, do we find such signs following the professed believers? We find it was not long before the church gradually drifted into a condition of apostasy whereby succession in the priesthood was broken and that divine authority to officiate in spiritual ordinances ceased to exist. Christ himself and his apostles after him foretold of the apostasy. Could not a mortal father who knows the weaknesses and frailties of his son depict the calamaties and sufferings awaiting his wayward boy? He may see in his son a loss of position, self respect, reputation, honor. Would it be said that the father's foreknowledge is a cause of the son's sinful life? The son might have reached his maturity and of course would have his free agency and the father would have no control over him. Yet he would gladly make any effort or sacrifice to save his son from the impending fate. So it is, our Father has a full knowledge of the nature and disposition of each of his children. By this knowledge he reads the future of his children. He knows what each will do under certain conditions and sees the end from the beginning. With it all God has endowed his children with the divine birthright of free agency. He impels no man toward sin. He compels no man to righteousness. Unto every man has been given freedom to act for himself. Associated with this is strict responsibility and individual accountability for all that we do in life and we will be judged with all conditions and circumstances of our lives considered.

Now speaking again of the apostasy that was foreseen by Christ and even the prophets before him. Isaiah, you remember beheld in vision the condition of the earth in an era of spiritual darkness, and said, "The earth also is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Have not the laws been transgressed and the ordinances broken?

I think you would agree with me that they have. And Amos predicted that there should be a famine in the land, not a famine of bread or a thirst for water, but of hearing the word of the Lord. Again Christ said, "Take heed that no man deceive you. For many shall come in my name saying I am Christ and shall deceive many."

Christ also declared that there should arise false Christs and false prophets insomuch that they would deceive the very elect. "And after my departure, He said, grievious wolves shall enter among you not sparing the flock." Paul in speaking of the second coming of the Savior said, "that day shall not come, except there be a falling away first." Thus showing without question that it had already begun in the time of the apostles. John, the Revelator saw plainly the spirit of unrighteousness as a hideous beast and its authority, Satan as the dragon. And referring to latterday conditions he declares, "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him for the hour of His Judgment is come, etc." This does not refer to the apostasy but rather to the restoration of the Gospel in the latterdays. Without an apostasy how could there be a restoration or an establishment of the church through the ministration of an angel. Paul recognized the fact that the people were losing the faith once possessed and in his strong rebuke to the Galatians said, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." This shows that they were perverting the ways of the Lord and fast apostatizing from the true church. Paul, just before his martyrdom enumerates a great number who had made ship wreck of their faith. And Jude speaks of the faith that was once delivered to the Saints "as in danger." Thus clearly referring to the apostates in that time. Now the persecution of the Church by Roman authority may be said to have begun in the reign of Nero A. D. 64 and continued to the close of Diocletian's reign A. D. 305. Students of history know that Nero will ever be remembered for his crimes, and that during his infamous reign a large section of the city of Rome was destroyed by fire and the Christians were accused for the incendiary and were tortured in a most heartless and cruel manner. Nailed to crosses, sewn up in the skins of wild beasts and exposed to the fury of dogs. Diocletian reigned from 284 to 305 A. D. At first he was

tolerant towards Christian belief and practice and it is reported that his wife and daughter were Christians. Later, however, he turned against the church and undertook to bring about a total supression of the Christian religion.

Let us now look into the ordinances of the Gospel of Christ at that time. Faith, repentance and baptism by one having authority was considered a necessary requisite as we found with the devout Cornelius and his family and the speedy baptism of the converted jailor by Paul. In the second century, however baptismal ordinances were restricted to certain times and the baptismal symbolism of a new birth was emphasized and newly baptized were treated as infants, and were fed with milk and honey in token of their immaturity, also anointing of oil was made a part of the ceremony. And in the fourth century it became the practice to place salt in the mouth of the newly baptized members as a symbol of purification. Immersion, typifying death, followed by resurrection, was no longer deemed an essential feature, sprinkling with water was allowed in place thereof. The practice of administering baptism to infants was recognized. No scriptural proof can be given to justify any such doctrine as the condemnation of unbaptized infants. For Jesus said, "suffer little children to come unto me for of such is the kingdom of heaven." Then if pure and holy like unto the kingdom of heaven why need they be baptized? The sacrament of the Lord's supper was instituted by the Savior and was administered in a simple and most solemn manner accompained by the true spirit of the Gospel. But in the third century we hear that long sacramental prayers were prescribed and much pomp was introduced. Non members and members were excluded from the sacrament service and in the Roman church the bread and wine used in the sacrament lose their character as mere bread and wine and become in fact the flesh and blood of the crucified Christ. And a further perversion of the sacrament occured in the administration of the bread alone, instead of both bread and wine as originally required. Thus the plain purpose of the sacrament was changed to a ceremonial display instead of being that solemn simplicity as was instituted by our Lord, who took bread and wine and blessed them and gave to his disciples, "In remembrance of him." And thus they have transgressed the laws, changed the ordinances, broken the everlasting covenant.

Martin Luther and John Calvin, the great reformers of the 16th century no doubt prepared the way for the restoration of the Gospel. The signal of the great apostasy is the restoration

of the Gospel and this event occured in the early part of the 19th century when God and the Son manifested themselves to man and when the Holy Priesthood with all its powers and authority was again brought to earth. The Church of Jesus Christ of Latterdays proclaims to the world this glorious restoration of the Gospel that was taught by Christ and his apostles in the meridian of time. They alone declare that the angel that John saw flying through the midst of heaven having the everlasting Gospel has appeared and that the authority of the priesthood has again been restored to man. The restoration as affected by the Lord through the prophet Joseph Smith, who with Oliver Cowdery, in 1829 received the Aaronic Priesthood under the hands of John the Baptist and later the Melchisedek Priesthood under the hands of the former day apostles, Peter James and John. And thus it is we claim to have the true, church of Christ with its fulness of the priesthood and authority restored again to earth.

A UNIQUE SOCIAL.

The Wellington Elders are of the opinion that a social evening occasionally is for the betterment of mankind, but deeper down is a feeling that friends can be made and taught the Gospel in this way who otherwise could not be reached. In other words we be ieve in a social reform. So Thursday, Sept. 12th was thought a good evening to have a social, which was held in honor of our visiting brethren from Australia, Elders Bingham, Hiner and Tonks, and our co-laborer in N. Z., Elder Bringhurst. They all having fulfilled missions of honor are now released to return home to Zion.

Nearly all present were strange to one another, but it did not take long to wear away that timid feeling and in an hour's time all were enjoying themselves.

Elder Johnson delivered the address of welcome and certainly made all feel at home. Short speeches were made by the departing Elders, each telling how much they had enjoyed their labors as Gospel messengers. (They did not need to tell us that they were glad to be returning home, because their actions showed that.)

The guests were not slow to respond when being asked to take part, and their selections and solos helped very much to make the program a success. I must not forget to state that Sister Johnson played her part like a heroine. (Her recitations were appreciated by all.) Elder Ellertson reminded one of a faithful organ grinder upon the street corner as he managed the graphophone, while Elder Whitney assumed the dignity befitting his position as master-of-ceremonies.

After the program light refreshments were served and a few games were played. About ten o'clock the visiters departed for their homes feeling they had had a unique time and we retired feeling that some staunch friends had been made and that our party was a huge success.—*A. R. I.*

"The best is that which is most beneficent in practical helpfulness."—*Chas. Ellis.*

Just out from The Messenger press 1100 Maori tracts. For sale at the office; four shillings per hundred.

The King Follett Discourses are selling rapidly: send in your order immediately.

Envelopes will be supplied with any name and address printed thereon at 2 shillings per hundred. Work done only in lots of 100 each. All work done promptly.

IN MAORIDOM.

Thinking perhaps that a message from the back blocks of the New Zealand Mission would be of interest to the many readers of THE MESSENGER I take this opportunity of writing these few lines. Although we are not directly connected with the European work we take great pleasure in reading what is going on in that branch of the Mission and the work that our fellow laborers are accomplishing since we are all working for the same end, that of proclaiming the Gospel of Jesus Christ to our fellow men.

Our fellow servants in the cities delight to tell of the pleasant evenings that they spend in their cosy headquarters in the way of farewell parties, socials etc., how much more convenient their home is when substantial improvements have been made etc., and I wonder if they ever think while they sit in their pleasant surroundings of their fellow workers, the Maori Elders who are working in places where the voice of white man is seldom heard and the shining street lights are rarely seen; or if they ever picture two solitary beings wending their way over a lonely mountain road on a cold rainy day urging their tired horses on, or perchance facing a 40 mile gale on a bicycle. I wonder if they ever try to picture two of these hardy bushmen sitting in front of the open fire place on a cold winter's night endeavoring to keep both sides evenly warmed, watching a large pot of simmering potatoes and *puha*, trying to learn a passage in Maori and at the same time trying to keep their thoughts from going down into their stomachs which sometimes afford ample room. But with all these hardships, if I may call them such, we have experiences that cannot be forgotten, ones that will always linger in our memories as the most pleasant we have ever had, their delightfulness being increased by having to experience some of the opposite.

Such was our opinion of the Hawke's Bay *hui* that was held at Tamaki, August 17th and 18th. Elders Gooch, Chadwick and myself left Nuhaka and rode to Gisborne, a distance of about 50

miles, going on horseback and carrying our suit cases with us. We visited with some of our native Saints along the way, stopping at one place to bury one of our good brethren who had recently died. People from the neighboring country had come to *tangi* and what a short time before was a quiet place in the mountains was now filled with life and animation. Some were busy hauling wood, others preparing *kai* and washing dishes while numerous children were playing and laughing seeming to enjoy the occasion to the fullest extent. The following day we held the funeral services, directly after which the remains were securely lashed to a sledge and with two horses hitched to it, tandem style, with a Maori boy mounted on each the procession proceeded to the cemetery, a distance of about three miles. There was only a narrow trail and several times as they went along the side of a steep hill the sledge was about to tip over and roll down the side but with the assistance of three or four men with ropes the cemetery was at last reached but only after an hour's tedious work.

We continued on to Gisborne going to Napier by boat thence to the *hui* by train. If one wants to enjoy a ride on a New Zealand train let him travel a month or two in the Mahia district, especially in the winter time. But here we are at Tamaki, the place of the *hui*. What a joyous meeting it was! A hearty hand shake with President and Sister Romney and the Elders, and a cordial *hongi* with our native Saints and we were soon gathered together talking of old times and relating experiences and incidents that had happened since we last met. But it seemed as though we had hardly started when the time came to commence the conference, although we were there fully a day before hand. The first meeting was held on Saturday at 2 P. M. followed by one at 7 P. M. All day Sunday the conference continued, one meeting being held at 10 A. M., another at 2 P. M., and last but not least the testimony meeting from 6 to 10: 30 P. M. The conference ended with a Relief Society meeting Monday morning at which Sister Romney gave a very valuable talk to our native sisters on how to live and to take care of their children.

We must not forget the Elder's meeting which was held Saturday morning for there we received instructions and were encouraged and benefited by listening to each other.

A splendid spirit prevailed at each session and what inspiration! what joy! we received as we listened to the excellent sermons by some of our Maori brethren, sermons that would be a

credit at any conference. And our joy was further increased when we realized that those beautiful expressions, those noble thoughts came from a people who, a short time ago knew not the true and living God, knew nothing of his glorious Gospel and the blessings promised to those who obey it, but were a people who loved war and bloodshed, who loved perilous and bold adventures, but what a change has taken place; these desires have been snapped by the power of the Gospel and knowledge now reigns in the place of ingorance, love in the place of hatred and faith in the place of incredibility. One of the best proofs of their faith, their sincerity and their desire to live up to the teachings of the Gospel was the amount of tithing that was paid at the conference, it exceeding any amount that has ever been paid before at a New Zealand conference.

The conference had come and gone and before we could realize it, it was time to say goodbye. It was with reluctance that we shook hands and bade each other farewell to return to our different fields of labor, but with us went a new inspiration, a stronger determination to serve the Lord with all our might, mind and strength.

ELDER L. E. HARRIS.

To Whom It May Concern:—

Notice is hereby given that THE MESSENGER has on hand a number of bound volumes which it is desired to dispose of as soon as possible. Beginning with volume III any number can be procured either of THE MESSENGER or TE KARERE bound together or single and mainly in cloth bindings. If volumes I and II are desired they will be supplied at the expiration of the present volume which will be Feb. next. Elders and friends please take note and get your orders in early, also assist in disposing of the back volumes already on hand. Prices are as follows: MESSENGER or TE KARERE only, cloth /4, leather /6. MESSENGER and KARERE together, cloth /5, leather /7.—*M.B.M.*

A LETTER FROM ZION.

TO THE SAINTS IN NEW ZEALAND:

Dear Brothers & Sisters,

It is now quite a long time since I, with my people arrived in Salt Lake City, the place that has been talked

of so much throughout the whole world. I feel to rejoice and thank our Heavenly Father for granting us the privilege of mingling with the Saints in this chosen land. I love my new home among the mountains very much and as time goes on I love it more. Instead of finding the Prophet and Apostles false and imposters as the world declares them, their lives stand out more prominent as noble, humble characters. I have met Pres. Joseph F. Smith and can testify to his kind and loving spirit. It is indeed a joy to know these faithful men and listen to the good counsel that they give us. Yes, the Gospel is very dear to me, I never loved anything better in my life than I do the Gospel. There is no end to the glorious principles of life and salvation and I am proud to be numbered among those despised, down-trodden people, whom the world would so love to crush out of existence.

Salt Lake City is a beautiful place especially in the spring and summer when nature is at her best, beautiful trees and flowers everywhere, in fact the place is one mass of verdure. When we pause and think what the place was but a few years back, nothing but a desert and now see what it is at the present time, we cannot help but praise God for his goodness in blessing the efforts of those faithful Pioneers. Truly he has caused the "desert to blossom as the rose."

Of course everything is not perfect here, far from it; there is much sin and great temptations here, the same as in other countries, maybe more so, for, where God's children are gathered, there we will find Satan working hardest to overthrow the work of the Lord. "Where the carcase is, there will the eagles be also." Our Father said he would have a tried people and where would be the trial if there were no temptation and sin among us. It is a true saying that this is Zion only to those who live to make it so. If we look for sin and begin to find fault, we can surely find plenty of it, for we are a long way off perfection yet; but if we look for good and strive to do our duty at all times we can and will feel that this is surely Zion. Occasionally we hear of some one who has been over here and returned home dissatisfied with everything, the place, people and everything else, but we find they came expecting too much; maybe an Elder or some of the Saints have not treated them right, as is the case sometimes but why should they be dissatisfied because of this, are we perfect ourselves that we should expect perfection in others? and the Elders are but human and liable to do wrong just as much as we are, but the majority of them try to do what is right. I

can say that I love the place and the people here in the mountains and am enjoying the blessings of the Lord to the fullest extent and have no desire to return to New Zealand to live; true I would like to visit my native home, but would not wish to stay, for I am too happy here in Zion among the Saints, enjoying the spirit of the Lord. It is with joy I note the progress of the work out there through THE MESSENGER and I pray God to bless you all and may the work still continue to grow in that far off homeland. I am as ever,

Your sister in the Gospel of Peace,
HILDA ARMSTRONG.

LOCAL ITEMS.

Elder J. T. Bringhurst sailed for Zion last week by the Marama. During his stay in New Zealand Elder Bringhurst labored in Wellington, Wanganui, and for the past year and more he taught school in Waikato. During the last Xmas holidays he tracted the town of Huntly making many friends. May God bless him on his homeward trip.

On the night of the 25 ult. THE MESSENGER STAFF accepted an invitation of visiting *The New Zealand Herald* printing plant. It is needless to say that we were awed because of the wonderful and intricate mechanism of the machinery which an attempt to describe would be nearly impossible. The method employed there is decidedly an improvement on ours. Although the workings were somewhat incomprehensible to our one horse minds, yet we came away with a few new ideas, which, by the way, we hope to put into use in our own shop, or perhaps put in a petition for a more up to date establishment.

On the following Wednesday afternoon we had the privilege of being shown through the new Post Office Building, shortly to be opened in Auckland. This is one of the finest buildings in the Dominion and certainly is a credit to those concerned. More up to date methods and conveniences are being installed than heretofore. Mention should also be made concerning the wireless system being put in, which we were able to get a glimpse of. On the whole our visit was very much enjoyed.

The Bright Hours Children repeated their performance at the Sailor's Home and at The Band of Hope Sunday School. Their success as amateur performers seems now assured.

THE VOLUPTUARY.

Oh, I am sick of love reciprocated,
Of hopes fulfilled, ambitions gratified.
Life holds no thing to be anticipated,
And I am sad from being satisfied.

The eager joy felt climbing up a mountain
Has left me now the highest point is gained.
The crystal spray that fell from Fame's fair fountain
Was sweeter than the waters were when drained.

The gilded apple which the world calls pleasure,
And which I purchased with my youth and strength,
Pleased me a moment. But the empty treasure
Lost all its lustre, and grew dim at length.

And love, all glowing with a golden glory,
Delighted me a season with its tale.
It pleased the longest, but at last the story,
So oft repeated, to my heart grew stale.

I lived for self, and all I asked was given,
I have had all, and now am sick of bliss,
No other punishment designed by Heaven
Could strike me half so forcibly as this.

I feel no sense of aught but enervation
In all the joys my selfish aims have brought,
And know no wish but for annihilation,
Since that would give me freedom from the thought.

Oh, blest is he who has some aim defeated;
Some mighty loss to balance all his gain.
For him there is a hope not yet completed;
For him hath life yet draughts of joy and pain.

But cursed is he who has no balked ambition,
No hopeless hope, no loss beyond repair,
But sick and sated with complete fruition,
Keeps not the pleasure even of despair.

—*Ella Wheeler Wilcox.*

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NEW ZEALAND MISSION

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O BOX 72, AUCKLAND.

"If you made mistakes yesterday, forget them. No strength was ever built on continued regret. Today is the result of yesterday, but it is more important to remember that tomorrow is the result of today."

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

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AM I SAVED?

Perhaps the most serious problem confronting the average man in his search for the divine is that somewhere among the myriad forms of religion there exists just one way to be saved. Surely, as evidenced by their contentions they can not all be correct, neither can they all have the same great thing—eternal salvation—in common. They each may have portions of it, but the entire they can not have. Some one of them must have a monopoly on truth, some one of them must have the one true principle and power of life. If all religions are correct, there is nothing to hinder as many more coming into existence and there be no end to the inter-religious contention. Suppose we eliminate the only true one—the one with the power—then, supposing the remaining forms unite in letter can the one final coalition be correct? Can it ever wrest the principle of power from the one that is correct? I think not. Suppose it conforms to the very letter of the correct one, is it right, and will it truly save its adherents? Hardly, the spirit is lacking—the most essential principle of power. Can it get this power? Not unless it is given to it. It is sufficient, then, to know that there is only one true way of being saved—yet, from the foregoing it may be deducted that man may be partially saved under any name of re-

ligion—providing he conforms to the letter, or in other words if he lives according to the true law of life, that is living uprightly in Christ Jesus, which, if he does this he is growing better each day; but no man can be wholly saved except through obedience to that religion which has the principle of power.

In consideration of the first phase of the deduction the question to be fully agreed upon is: what may salvation consist of—particularly, as to the letter. The works of the law are capable of saving mankind, in fact the works of the law is the only thing that will save him. He may be able to keep the law, as far as he understands it, in any and all forms of religion. By this, then, salvation is keeping the law. The law of salvation means that he is advancing, that he is learning to live above and beyond the carnal man. It is evident in life that there are two sets of laws, a positive and negative, or good and evil. Salvation can come only by the one that is the more powerful, which is the good one. Apparently, at present the evil law is more powerful, but faith teaches that God, being the embodiment of good has all power. The Scriptures teach that good is to triumph, that Satan will at last be bound and that Christ will come to reign as Lord of Lords. It is necessary of two existent conditions that one or the other be the stronger; it must take more of an effort to attain one than the other, for struggle is the secret of salvation. The good law, therefore, is salvation and there is no salvation in any other. To be fully saved all the laws of God must be obeyed. At the fulfilling of every good law salvation is complete just so far. This does not deny the possibility of another law being taught. Salvation means to keep every good law that can be taught; being satisfied with the keeping of the first law—faith—does not signify that there is no other law. After complying with the law, what then? Can we rest secure, can we do nothing more? Hardly, there will always exist the possibility of a new law. Without an endless opportunity to learn a full and complete salvation, or happiness can not be had, for salvation is happiness. Happiness is only complete in the joy of struggling; the possibility of a struggle can only exist with the possibility of an opportunity to learn, to acquire something new. It follows, then, that a man is saved no faster than he gains intelligence, that is he comes in contact with a law he had not, as yet, the experience of combatting. When the Gospel of the kingdom is preached unto the people certain principles are taught, which, as the individual learns of them he must do them, for in the Gospel are all the laws of perfect living. No man can live

perfectly unless he knows the laws and has the privilege of voluntarily living them; there is no such thing as involuntary salvation. The laws must be taught and a free agent given the privilege of accepting them; after that the outcome is between man and his God.

Salvation is knowledge. Salvation places man beyond the power of his enemies. He can not be saved unless he knows the law whereby the evil may be overcome, in fact he must learn the law of contrast. His knowledge must be active, a knowledge that impels to action, in short he must save himself by his knowledge. Each succeeding mastery over the enemy increases his power. If there is no future possibility for him to exercise his increased power, which is knowledge, he must necessarily become passively saved and his knowledge become a dead loss, for the armor is only kept bright through use; likewise a negative knowledge will rust out entirely and will be forgotten. In no sense does there come a time in the development of mankind where he can, intellectually, be said to be at a standstill. Either his knowledge must be increased or through disuse become forgotten and a state less inducive to progression befall him. Does the mere fact of knowing that Christ atoned for the sins of the world in any way cleanse an individual from his own sins? Not when Christ said, "If ye love me keep my commandments," thus signifying that something more than a knowledge of Him was expected. It would be impossible to know what the laws were unless there first existed a knowledge (faith) of Him. When faith became a law, the fulfilling of His commandments became the new law for which I have been contending.

Salvation is obedience to the laws of life. Any man can obey the general laws of life—those that lift him up— those that make him a power among his fellows; he is saved just so far as these laws contribute to his individual betterment. Nevertheless he can not escape the judgment unless he is born into the kingdom in the proper way; a good life will not save him only so far as it will be easier to obey the full law. He may live a good life without baptism, but could he not live a better life after having been born of the water and the spirit? Yea, in very deed, "for the things of God are known only by the spirit of God," and unless a man is born into the spirit of God he lacks just so much of full salvation. But salvation in the sense of living a good life consists of being in tune with the universe, or more particularly in tune with the inner self. "There is a spirit in man and

the inspiration of the Almighty giveth him understanding." Job 32: 8. Man's salvation is measured by this fact. That inner spirit—the offspring of all that is good—is ever striving for an outward expression, not of the lower self but of the higher. Hence it is that spirit that convinces man of his guilt; it is that spirit inherent in even the lowest sinner that yearns to be free from sin. If these whisperings are not heeded the finer soul becomes deadened and the craving of that soul finds expression in vicious deeds. Even then the light rarely goes entirely out, there is always that consciousness of guilt that makes the vilest sinner, when confronted with thoughts of a just God, yearn to return to the former innocence. It is the struggle of that "spirit in man" which tells of the guilt and sure condemnation that lies just beyond. Just as soon as this silent monitor begins to be obeyed the man is saved, provided of course that he follows up correct principles. This "spirit" is the law of life. Its desire for progression can not be stopped; obedience is the only thing that satisfies it. It leads a man into all truth, the acquisiton of which is his only salvation. The Gospel plan is only another name for this law of life; yet the Gospel—God's law—is back of it all. In the Gospel are found all the laws of life, in fact the Gospel is the only true philosophy of life. While men may live as near to this as possible there is one fundamental law which is necessary to comply with before the man is truly, both inwardly and outwardly in full fellowship with this principle: he must needs be born into it. Baptism is only another step in the evolution of the soul, that is of that "spirit" when coupled with a tabernacle of clay.

The plan of salvation was laid by Christ, the real personification of the law of life. Anything that was necessary for Him is necessary for all. Christ, though He may have lived the actual law of life could not have been saved except for the execution of one law, the law of love, or sacrifice, that made Him give His life for the sheep. This is the underlying principle of salvation; the only way to save your own soul is to give it for others. This principle becomes implanted in man when he is cleansed by baptism and quickened by the Holy Ghost. True love for Christ will cause man to obey the things He taught. The Great Plan was laid down on this principle, "For whosoever will lose his life for my sake shall find it." Matt. 16: 5. We are Christ's by right of His having purchased us by laying down His life for us. Then, for us to be saved we must save the soul of our brother, thereby fulfilling the law of love, "Inas-

much as ye have done it unto one of these ye have done it unto me." Matt. 25: 40. The greatest joy that comes to human hearts is in making a sad heart glad; in doing something for another. While the one receiving the gift is blest the greater blessing comes to the giver. He is blest because he laid down his life, in a measure, for him by making a sacrifice. Thus he has fulfilled the law, and thus by adding law upon law he becomes exalted. Until men live this principle in very deed, both in body and heart they will fall short of that salvation which is their desire.

Living the principle of love does not mean that it shall be done with the hands only, but it means that the same principle must be lived in the heart, in a word, man must be ever ready, if need be to lay aside every personal feeling and get down into the dust for his brother; he must lay down his life in principle always and if need be in reality. "Love is the fulfilling of the law." Romans 13. If a man truly loves his brother he has fulfilled the law for aside from obeying the commandments of Christ he will always keep in mind the principles of mercy and sacrifice without which he can not be saved. If man is not in tune, or in love with his fellow, he can not get away from the fact; he will ever be conscious of that "spirit" striving for an attitude of unison which will prick the human heart, so hard sometimes that man will flinch as though some unkind hand had struck a death blow in the dark. This spirit may be smothered for a time, and even then only in a degree for the silent spirit never forgets; that spirit makes silent note of all the good and bad and lays it aside for future reference. Someday the slighting attitude, the uncharitable thought towards a brother will rise up in judgment before us and deduct so much from our salvation. Man can not get away from himself, his deeds and thoughts become a part of him and these are his salvation. In a few years his little race is run and others take his place, he is forgotten by his fellows but he has taken his salvation with him; no man can get between him and his; no man can help him save only as their several attitudes may serve to point out the way more clearly. If he has not lived in tune with his silent monitor he is short just so much of salvation. Love has been the fulfilling of the law of life; to live the law of love means to be in tune with silent spirit.

Salvation is faith, repentance, baptism, laying on of hands, in fact the obedience to all the laws and ordinances of the Gospel. Salvation is going from one capacity to another; it is learning to be exalted. Exaltation can come only through obedience

to all the laws that may exist pertaining to the kingdom. Man learns by the things he suffers. If he fails to be obedient, his suffering is increased; if he fails in any one point he is not, and can not be saved until all are obeyed. Salvation may be compared to the body of man; if one part is lacking or even mained the body is not perfect and the man does not enjoy life as he otherwise would. Whatever contributes to the ultimate good of man may be said to be for his salvation.

Salvation may include several phases, but in the end they are but a means adapted to bring about the one final condition, that of becoming like God. By right of supreme fitness God, having won the right by obedience, saw fit to ordain laws for His children that they may know Him and come to Him. By this same right He holds the power to control all things. He is the personification of that one principle—right—that all things must be authorized by Him if those ordinances bring His children unto Him. Though they may live His principles in form they can never be wholly saved unless the principle of the kingdom is in their hearts. This is the Holy Ghost which leads into all truth. Though this power may seem to come because of a pricking of the heart, the gift of it never comes to stay unless it is given by those who already have it and this can be done only by the laying on of hands by those in authority. Those who have the power of the kingdom can give it to others, for as is said of Christ, "As many as received him gave he unto them power to become the sons of God," (John 1: 12) and in the next verse we are given to understand that they (the sons of God) must be born of the water and of the spirit, or in other words the power—the divine consent by the Holy Ghost.

Here is properly the conclusion of matter, to be fully saved the principles of life must be obeyed both in letter and spirit for the body without the spirit (power) is dead. From this let the answer to the question be drawn.—*F. W. H.*

LOCAL ITEMS.

Elders J. N. Wallace and H. H. Jensen departed this morning (Friday) for the Thames to attend Sunday services.

Elder Wm. Bird passed through Auckland Monday on his way to the Awarua Maori school. May God bless his labors.

Sister Hogan, one of our Auckland Saints has for the past

two weeks been confined to the hospital. We are pleased to report that she is on the road to recovery.

Improvement is our motto. Our chapel has recently been newly calcimined—thanks to the labors of Elder Wallace and Melbourne. In the near future a door is to be made into the chapel from the rear which will be a great convenience. Also our dining room has been newly papered. And last but not least—thanks to the Auckland Borough Council—a new sidewalk is being put down in front of our home.

We are in receipt of a letter from Australia consisting of a few news items for our paper which wtll appear in next issue. We are pleased to note that the Australian Mission has ordered a goodly number of The King Follett Discourse.

The editor wishes to draw attention to the article in this number by Elder J. A. McFarland and to extend an invitation to others that more articles of the same class be supplied.

"Religion may insure humanity against fabled fire after death, but it cannot breed out defects of will and taints of blood. Nobility of person, life, character is born, not made by creeds." —*Chas. Ellis.*

ONE SIDE OF MISSIONARY LIFE.

Any one of the many Latter-day Saint missionaries who are sent into the world to preach the Gospel of Jesus Christ have a goodly number of interesting and beneficial experiences while in the field. Many of these are so ridiculous that they have resulted in a good hearty laugh for the parties concerned which, judging from my own experience, has, at times been at the expense of the Elder. The following incidents are just taken from the group of common, everyday occurrences and are only important in that they lend themselves as necessary parts in the body

of experiences that make a mission the most happy as well as the most beneficial period of time in a person's life.

One afternoon while tracting I noticed a man standing in the sidedoor of the house I was approaching. I made my way to him and without scrutinizing his face very keenly I began what I thought might be an interesting conversation by telling him who I was and my object in calling on him. I also said that I would like him to read some of our literature, if he would care to do so etc., etc. I then paused and waited for a reply. As he seemed to hesitate I hastened to inform him that the pamphlet was free of cost, the only requirement being a careful reading and consideration of the material it contained. I stated that I would return in ten days or a fortnight and that if he were interested I might be of some little assistance by answering questions or giving him some more literature to read, etc. My talk had taken up some little time so I began to feel that it was about his turn to say something. I paused and looked more keenly at his face and then for the first time, I noticed a vacant look in the eyes. I don't know what brought the thought, deaf mute, into my mind, but it came there somehow and I immediately placed the tract in such a position that he could read the title. He glanced over it and uttered a peculiar guttural sound, then taking it in his hand walked into the house. I managed to get outside the hedge but there remained until my mirth had somewhat abated. I was not laughing at the man, poor fellow, he's to be pitied, but then imagine me delivering a two minute speech to a man who could neither hear what I was saying nor tell me his own condition. It was laughable. Needless to say the experience was profitable.

The laugh that I had at my own expense this day was followed next day by one at another person's expense as the following will show.

I came to a cluster of houses situated on a hillside and beginning at the lower house I worked my way up the hill. As I was delivering a tract at the second to the last house I noticed a woman sitting on a chair in the door yard of the house above but I did not pay any particular attention to that fact as sitting out side is not at all uncommon when the weather permits. I tracted the second house and began my ascent to the last one at the same time glancing up to see if the lady was still in her former position. She had gone. I thought perhaps she had gone into the house for something and continued my climb up the side walk. Suddenly my attention was attracted by a rustle of leaves

on the opposite side of a four foot hedge bordering the side walk. I am naturally a trifle curious which fact caused me to look keenly through the holes in the scraggy hedge and notice was the form of a woman creeping slowly down the hill. It didn't require much deep thinking to come to the conclusion that she evading me, but to make sure I proceeded to the house and walked around to the door overlooking the strip of garden enclosed by the hedge. I knocked long and loud and then in an offhand manner turned and surveyed the garden. In the corner toward which the form had been creeping was a thick cluster of gooseberry bushes and I presumed that at that moment these were sheltering the lady of the house. It was rather cruel of me, I know, but I stood at that door a little longer than necessary; too long for the comfort of any one who happened to be huddled up in a clump of gooseberry bushes. I don't know how to account for the good lady's peculiar actions unless she had heard of our presence in the neighborhood and took this means of avoiding those terrible "Mormons."

This is indeed a peculiar world and the more people one meets the more peculiarities he sees and especially in their conceptions of Mormonism and the Mormons. I don't blame the people mind you, or I should say, I don't blame the great majority of them because they really think that the Mormons are the vilest of the vile and like Paul of old they think they are doing God service by treating us as they do. "Father, forgive them; for they know not what they do."

Talking about peculiar conceptions of the Mormons reminds me of a new story I heard a short time ago and as it is a little different from the "immorality story," perhaps it will be interesting. "The Mormon Elders are convicts," so the story goes, "who have commited crimes under the Mormon government and are sent out into the world to serve sentence. The nature of the sin determines the place to which the person is sent as well as the length of the sentence, etc." Think of it! I do not deny the fact that the Mormon Elders are outlaws in the eyes of a great many people;—people who would like to see them doing sentence with criminals nor do I say that the reception accorded many a Mormon Elder by the world could not be favorably compared to that received by outlaws, in fact, outlaws oftimes get a better hearing than a Mormon Elder, but to think that a mission is a sentence passed upon us by our Church for the sins we have committed is going beyond the ridiculous. Would that all sentences passed upon law breakers proved as beneficial to

the individual and to humanity. If so the weighty problems of life would then very soon be solved.

All is well with Saints, friends, and Elders of Otago and we wish and pray for the same blessings for all our brothers and sisters and all others who are in any way connected with this great work.—*Elder J. A. McFarland.*

APPRECIATION AND EXHORTATION.

There are only words of praise to be given to the Saints, both Maori and European, in the New Zealand Mission for their great faith in the Law of Tithing; for again thisyear exceeds all others in the history of the Mission in carefully observing this law. What makes it still more pleasing is that during this year when the most tithing has been paid, our Maori Saints especially, have donated quite liberally to the Maori College. So altogether, we have much to be thankful for; and while I can only extend my appreciation to you one all, who have observed this commandment of God, yet I know the Lord will add His blessings upon you.

There is still another month (November) left in which we have an opportunity to pay our tithes for this year, 1912. I would therefore suggest that all who have not as yet paid their one tenth to the Lord; as Jacob vowed he would do, that we do so in the coming month and thus entitle ourselves to the blessings in store for the faithful.—*Mission President.*

REPORT OF EUROPEAN WORK FOR SEPT., 1912.

	No. of Elders.	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled
Canterbury.	2	1241	446	235	1089	17	0	10	0	0	150	287
Otago.	2	108	108	69	156	6	0	8	0	0	39	127
Wellington.	6	1084	973	445	792	33	21	5	0	1	261	776
Taranaki.	2	239	199	67	275	5	0	8	0	0	67	360
Auckland.	1	95	4	63	81	0	0	1	0	0	14	27

During the past complaints have been coming to us second hand because of failing to receive the paper. The trouble is this: we are not aware of your change of address and unless we are notified the paper continues to be sent to the old address. So please look into these matters.

BRANCH REPORT.

Thames:—If all were to be reported of that which the Saints of the Thames Branch do, it would require an extra MESSENGER, because they are diligently working for that Gospel which they have accepted. Besides laboring as they do for the welfare of mankind, they are kept busy holding meetings where they gather together to listen to the word of God. If one were to attend all the services which are held during the week, he would first meet with the Saints in the capacity of a Mutual Improvement meeting at the home of Brother and Sister Osborne. There the history of the Church is taken up, and everyone seems to take so much interest in this study because they are so desirous of learning more about the Church and its history. Every other Thursday afternoon the dear sisters of the Relief Society meet together, besides sewing (as they do) on various articles they plan some way in which they can cheer some poor soul. When they dismiss their meeting it does not mean that their work is finished because at all hours of the day you can see some of the members busy visiting the needy. On the evening of the 2nd and 4th Thursdays of the month,(at the various homes of the Saints) a parent's class is held. In this class a great deal of good is done in strengthening the minds of the parents on the works of the Church. The organization of the Church is now under study.

On attending the cottage meeting held every Friday night at the home of Pa and Ma Payne, one could not want anything better than to listen to the grand testimonies of those present. The spirit of God rests upon them in so great abundance that they feel like shouting for joy to know that the Gospel is again upon the earth and that they are partakers of the same. Whenever the Elders are present they are called upon to address the gathering.

Situated in the central part of town the Saints lease a hall and there the Sunday services are held. At 2: 30 the hall is filled with the children who are accompanied by their parents to Sunday School. This meeting is so well attended that it is necessary to have two classes, one for the children and one for the adults.

It would be a picture for one to visit the children's class and to listen to them answer the questions which are put before them by their teacher. Evening services commence at 6: 30 and on the first Sunday of the month is followed by an additional meeting for those desiring to express their thankfulness unto the Lord for His blessings which He has bestowed upon them.

In a brief way I have endeavored to make note of the work done by the Thames Saints in the line of meetings. May God bless and prosper His work that all men desiring to embrace the cause of truth will be led by the works of the Saints of God.

Success to THE MESSENGER.—*Elder O. D. Romney, Jr.*

WHICH ARE YOU?

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.
Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good.
Not the rich and the poor, for to count a man's wealth,
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years,
Bring each man his laughter and each man his tears.

No! the two kinds of people on earth I mean,
Are the people who lift and the people who lean.
Wherever you go, you will find the world's masses
Are always divided into just these two classes.
And, oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil up the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

E. W. W.,—in Improvement Era.

"Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it."—*A. Lincoln.*

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P. O BOX 72, AUCKLAND.

"The mind of a man changeth his countenance whether it be for good or for evil. And a merry heart maketh a cheerful countenance. A man may be known by his looks and one that hath understanding when thou meetest him."

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, NOV. 6, 1912. NO 21

THE ATONEMENT OF CHRIST.

BY ELDER L. E. HARRIS.

There are many things which to the finite knowledge of man are inexplicable, in fact almost every phenomenon of nature is shrouded in a labyrinth of mysteries, deep, impenetrable and inaccessible and although he has exhausted his resources in attempting to account for many of these phenomena he has had to content himself in learning to acquire and apply some of the forces which are so abundantly manifested unto him. He has had to confine himself primarily to the effects and allow the causes to take care of themselves.

Thus he harnesses the lightning and controls it with perfect ease. He converts it into power and it operates his mills and factories, runs his trams, his railway trains, and has a thousand other uses in commerce. He converts it into heat and it warms his house, cooks his food and irons his clothes. He converts it into light and thus changes the darkness into day. By its power he spans continents, unites nations, and defies time and distance, and still he knows nothing of its nature, what it is composed of and why it operates only under certain conditions, and for want of a more suitable name he has called it a "weightless, sightless

fluid." He knows that certain causes invariably produce certain effects no matter under what circumstances they are placed, but because he cannot comprehend the cause he cannot rationally deny the effect. In fact one writer has remarked that, "Were we to believe nothing but what we could perfectly comprehend not only our stock of knowledge in all branches of learning would be shrunk up to nothing, but even the affairs of common life could not be carried on."

Such is the Atonement of Christ. In some unaccountable way Christ is made to answer for the transgression of Adam and to take upon himself the sins and the burdens of the whole world. Why was it necessary for one to sin and have that sin passed upon every son and daughter after him,and then have one offer himself as an atoning sacrifice and remove the consequences of that sin from every one on whom it had fallen. Mysterious and incomprehensible as it is still we know that it is a fact and without it man could not be made perfect. It is the fundamental doctrine of all Scripture, the foundation of the Gospel of Jesus Christ and the hope of every Christian. Many prophets have prophesied of it, and the Bible from cover to cover is replete with the doctrine of the great sacrifice of the Son of God, offering himself as a mediator for the children of men.

We know however that in whatever way it originated it happened not by chance, but was planned and agreed to from before the foundation of the world and has a definite mission in the economy of God. Peter speaks of Christ as a lamb without blemish and without spot who verily was fore-ordained from before the foundation of the world. I Peter 1: 20 John the Revelator speaks of him as slain from the foundation of the world, showing that it was a part of the great plan of the All-wise Creator for the progression of His children and when we advance far enough to comprehend it we shall exclaim in wonder and admiration, "How marvellous are the works of thy hand O Lord, how infinite thy wisdom, how grand the plan for the progression of thy children, for behold this is thy work, thy glory, to bring to pass the eternal life of man."

Although an essential doctrine of all Christian churches its true nature is but little understood. Our Christian friends are wont to condemn Adam and Eve in the severest terms for the curse that they have brought upon mankind when in fact it was nothing more than the consummation of part of the great plan of progression and has been one of the greatest blessings given to

us for our advancement. But what was the result of the Fall? Death and sin were passed upon all mankind, "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Roms. 5: 12. And what effect did the Atonement of Christ have on this? It has freed man from the results of the Fall, atoned for the sin of Adam and gained the victory over death. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Roms. 5: 18. Thus we see that the Atonement is as universal as the Fall in its scope of operation and as it was by no volition on our part that death and sin were brought upon us so it is by no effort on our part that we have been freed from its effect and the free gift made to every son and daughter of Adam unto justification of life, for, "As in Adam all die, even so in Christ shall all be made alive." I Cor. 15: 22. Taken in this light we can see where our friends have misinterpreted the writings of Paul wherein he says, "By grace are ye saved." Saved from what? Why from the effects of the transgression of Adam. But are we not saved from our own personal sins by grace? Only on one condition that we believe on him and obey his commandments. "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 8-9. "He that believeth and is baptised shall be saved; and he that believeth not shall be damned." Mark 16: 16. Our friends take great delight in telling how they have been saved by merely expressing a belief on his name; but what does Christ say, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also." John 14: 12. What does the Apostle John say of those who say they know him and keep not his commandments? "He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him." I John 2: 4. What does James say of those who merely believe? "The devils also believe and tremble, but wilt thou know O vain man that faith without works is dead?" Jas. 2: 19-20. John the Revelator saw all the dead small and great stand before God at the great day of judgment and all were judged according to their works. Rev. 20: 12-14.

By this we see that the Atonement is of a two-fold nature. First, it redeems every son and daughter of Adam from the effects of the original sin, by no effort of their own, and second

that it redeems us from the effect of our own sins if we believe on him and obey his laws.

This then being true every man will be rewarded according to his works does it not seem reasonable that there will be many different degrees of reward, for men vary in their deeds, from those who commit foul and awful crimes, to those who spend their lives in performing good and noble works. How inconsistent then, how utterly unjust, the present Christian doctrine of rewards and punishments Those who do not believe, although they live good, honest, upright lives, are confined to hell where all are made equal partakers of its pains and miseries. If this be true how much more just is mortal man for he punishes offenders of his laws according to the magnitude of their crimes. Christ says, "In my Father's house are many mansions," and Paul compares the different degrees of glory that we shall inherit, to those of the sun, moon and stars. He says, "There is one glory of the sun and another glory of the moon and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." I Cor. 15: 41-42. Thus we see that God is just, that his rewards are just, that he is a God, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath." Romans 2: 6-8.

TAMING THE BIKE.

The following somewhat amusing story comes from the field, the veracity of which numbers of Elders can bear record.

You should have seen me trying to tame my bike. I never did realize before that a bike could be so tricky. I don't know why, but it always wanted to run into the ditch on either side of the road, especially the deepest part of the ditch, and when Elder———rode abreast of me, it would resent his action, and I would have a hard job to prevent it from running into his wheel, and just as things would seem to be running right, a fly would get into my eye, and do you think I could brush off my tormenter? No fear,—I could not—for the handles would not let my hands free to brush off the fly. When at last I did try, the bike would want to play the role of a circus acrobat. And to add to my discomfiture my old hat would try to desert me, just at a time, too, when his services were most needed. I congratulated

myself that Elder—was not looking behind, or he could see the distortion of my face, in its endeavors to get rid of its tormentor and the attitude of my head in its attempt to keep the hat on. Oh! how thoroughly I enjoyed that first day's ride——trying to tame the bike.

We have been expectant for so long without results that we have come to accept it as decidedly commonplace. Nevertheless we have not entirely given over to despair, and as a reward of our praiseworthy attitude Elder John Johnson, accompanied by his wife and four children, came to us on Oct. 23rd with the welcome news that we could expect at least two new Elders by the following boat.

Elder Johnson comes to take charge of the school work of the Maori Agricultural College at Korongata. Within a few days after his arrival he, with President Romney made a trip to the College. His feelings are best told by his own words in the following article.

.....

Having heard so much prior to my leaving home, concerning the grounds and buildings of the Latterday Saints Agricultural College I had a natural longing to see them. A happy surprize came to me when Pres. Romney almost immediately after my arrival in Auckland, invited me to accompany him to Korongata, where the school is so beautifully located. After an uneventful ride on the train to Hastings we wended our way on a pleasant starlit night to the hospitable Maori village Korongata, where we were cheerfully and cordially greeted by Elders Eldredge and Cameron and the good Saints who reside there. Having had a walk of seven miles it was late when we arrived and after our good native sister Keti, had prepared a bounteous repast for us and when we had eaten a hearty supper we retired to rest.

When we arose in the morning the first sight that met our gaze was the beautiful College buildings in the distance. After breakfast, we walked to the Church Farm and for the first time I had the pleasant privilege in company with Pres. Romney of inspecting the beautiful home of our native school. If I were to offer a single word of dissatisfaction with what I saw I feel that I should be guilty of ingratitude. Though I have seen many magnificent school buildings it has not been my pleasure to have

seen anything more beautiful and substantial than the future home of our Maori College. The rooms are spacious, well ventilated and lighted, and the architectural finish is most elaborate, yet modest and enduring. What a splendid monument to the liberality of the Church at home and the Saints in New Zealand, to the patient industry and the intelligent foresight of Pres. Romney and the loyalty and patroitism of interested friends. Our hearts swell with pride as we view this excellent testimonial to the sacrificing spirit of the Church of Jesus Christ of Latterday Saints. Long live in our memories the names of all who have taken part in this work of love and sacrifice.

—SELECTED.—

Let us know that no true step or stand of a true man—however lowly or limited his lot—ever yet failed to leave a lasting impression on this earth. Indistinguishable it may be among the multitude that press along the pathways, they still do their part to make those pathways wider and firmer. Happy indeed shall they be if to them fall the privilege of leading the way to regions not yet trodden by the many! Happy if theirs be the splendid opportunity of advancing where reason and rectitude point, even though the people warn of danger, and as they deserve, it is great to serve them in ways they like not, ways unpopular and unrewarded. Even so did the saviors and prophets who were before us; and great is their reward. What is greater than to be numbered with those who extend the bounds of human freedom and thought, who enlarged the hope and the vision of mankind? If we could but so advance the world but an inch—a hair's-breadth—that hair's-breadth were worth to us more than the wealth and honors that crown any other earthly success. And that high possibility of influence is not far from any one of us. Unattainable by any force of personal ambition or self-concentrated aim whatever, it is open to all who can see how self-devotion and pure principle can make the smallest things sublime. He need not envy any lot, however seeming high and happy, who knows the secret of living and working where he is, in accord with his own highest standard. The universal law of gravitation is just as much present where a pebble rolls as where a world moves; and every life obedient to right, ruled by justice and love, is caught into the great order and born unto the ends higher than its happiest dreams. The heaviest blow man or womon can strike at dogma is to render a better life

than dogma can produce. Ah yes, my friend, it is yours too, to make on earth the foot prints of a man. The timid shall see it and gain courage. They shall say—"See, there stood, there moved a man, a real man. He bowed to no idols, abased his soul to no prejudices, yet he was humble, he was not restrained by fear, and yet he was restrained; no Christian was more self-sacrificing." That is the foot print to make. Time will not efface it, nature will adopt it.—*Moncure Conway.*

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COLLEGE PROGNOSTICATIONS.

Few in New Zealand will travel more than President Romney and Prof. Johnson, the President of the Maori College, during the next four weeks at least, as they have already outlined another trip to the College, also a visit to Kirikiri and the Thames and Nuhaka Conference, which is to be held Nov. 16th and 17th, and also to Wellington. They will have traveled over three thousand miles before these visits are made, and no doubt great good will be accomplished in their missionary work for the College, for that seems to be their uppermost thought now. It will be necessary that they give much attention to this work because of the many things to be done before the great opening day of our College which is not definitely settled as yet, but is thought almost impossible before April Conference. While the Dormitory and Assembly Hall buildings are completed, and Prof. Johnson, as he has just returned from his first visit there, will, through these columns, express his great surprise in finding such beautiful buildings, as they surpassed his expectations in many respects.

Presidents Romney and Johnson can see ahead of them much to do, and therefore they are not losing any time, for they are going almost night and day,——and propose to,——but what they will have everything ready within reason, and within their power done before the College opens.

At the first meeting of the Board of Education the policy of the College will be determined and a printed announcement, in the form of a catalogue will be sent to all the Saints and their friends throughout the New Zealand Mission.

A FRAGMENT.

"Grieve not for that which might have been;
Think, think of what you yet may be,
The future may yield golden fruit;
The past is but a barren tree."

"The wise man feareth and departeth from evil, but the fool rageth, and is confident."

"Victories that are easy are cheap. Those only are worth having which come as a result of hard fighting."

"Things should not be done by halves. If it is right, do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole life is but a day repeated."

NEWS FROM AUSTRALIA.

Wherever the Elders are there is in evidence growth and development of the Lord's work. At certain periods and at certain places, the work receives a variety of receptions. Notwithstanding the diversities, the result of arduous laboring is assured even though it may not be immediately determined. The Elders work and pray, and surely these are two great essentials to success.

In some Conferences more than in others, the rural districts are worked to a greater extent than the city, the prospects seeming brighter.

In Queensland, one day last month Elder Daniel H. Heaton distributed 46 books, perhaps a record for that Conference.

During the last three months the New South Wales Conference has experienced an unusual number of baptisms.

Of late weeks the Elders and Saints of West Australia Conference have been discomforted with disreputable newspaper articles. Opposition headed by Reorganized Church officials has been somewhat severe.

In Victoria, South Australia, and Tasmania, conditions are usually favorable, and effective results are often achieved.

Yesterday being "8 'our da' " the New South Wales Conference celebrated their annual outing, or as it has been termed, "Sunday School Picnic." Climatically, the day was exhilarating; and socially, the day was enjoyable. The Railway Company furnished a special car which at an early hour of the morning conveyed over 90 people, members and friends, to scenic Parramatta, a distance of about 15 miles from Sydney. The approachable monotony of the ride was overcome by singing the "Songs of Zion," and registering each member of the party with Gold and Blue badges, Gold for Quality and Blue for Truth; the Quality of the Truth. A ride of 35 minutes was consummated, and all disembarked and walked a short distance to the Park. A choice location was secured where all were made happy.

A system was established, and followed throughtout the day, which proved efficacious. There was something of interest occurring every minute. In the course of the event a profusion of games and contests were witnessed with great delight and satsfaction. Worth while prizes were awarded the fortunate contestants. Two meals consisting of sandwiches, cakes, fruit, cordials, nuts, and lollies, all of the best, were served to the ever developing appetites. During the day there were over 150 people assembled. As twilight began to dawn, the photographer made two impressions of the crowd. Soon after, the appreciative members and friends wended in the direction of the Railway Station. There two special cars were soon in readiness and returned the party homeward. As usual the air was rent with musical strains from the happy occupants.

Much credit is due the General Committee who actually worked for the enjoyment of all present. No time, neither expense, was curtailed to make this outing a banner event. Truly a high standard was raised.

Those who had charge are as follows: Elders Sargent A. Rice, Conf. Pres., E. A. Hoare, Miss. Sec., Wm. W. Taylor, L. L. Bunnell, Brothers Harold P. Little, Edward Street, Sisters Frances Sirman, Lucy Rosne Jr., Phylis Hayley.

Elder E. A. Hoare.

We are not one whit behind the Australian Mission, for we can have holidays too. Monday, the 28th ult. being Labor Day, was faithfully observed by us all, and was royally celebrated by Elders Robinson, Jensen, and Seegmiller, who made quite an extensive tour. No harm was done save the loss of a hat and the sunburned faces. Outside of these facts the account of their exploration is very meagre.

DING! — DONG! — MARRIED!

"It is not good for man to be alone." This is exactly what Mr. Harold Jones and Miss Mary Lowrie thought one day last week and accordingly they were married in the Auckland chapel, Oct. 26; President Romney performing the ceremony. May their welded stream flow on in might bringing joy and satisfaction to both.

President Romney and the headquarter family attended the wedding party given in the evening at the home of Mr. and Mrs. Over.

BAPTISMS.

On Sept. 8, at Te Hauke, by Elder J. G. Cameron, one person.
On Sept. 30, at Ramarama, by Elder E. E. Wight, one person.
On Oct. 7, at Maraetai, by Elder V. E. Nielson, two persons.
On Oct. 13, at Punaruku, by Elder L. W. Merrill, one person.
On Oct. 13, at Waikare, by Elder L. W. Merrill, one person.
On Oct. 21, at Matakohai, by Elder V. E. Nielson, two persons.
On Aug. 26, at Matakohai, by Elder T. E. Hall, one person.

THE SIGNS OF THE TIMES.

"Repent, repent ye for the kingdom of heaven is at hand," so proclaimed John the Baptist in the wilderness of Judea. And those who had ears to hear and hearts to understand humbled themselves and came to him seeking that baptism without which no man can see the kingdom of God, and so the Elders of the Church of Jesus Christ are now proclaiming the same to the nations of the earth. Not only are they proclaiming the Gospel but the great growth of the state which is established on the great western continent.

All these things are but incidents in the greater and more glorious truths that the Lord hath spoken. The second coming of Christ is near at hand. Mormonism declares to the world that there is no time to be lost, no time to be wasted or idled away. We read that Nature's processes shall go on, winters and summers shall come and go; in one sense it will be like a thief in the night, and those who are not in tune, those who are not prepared will be found wanting, but those who are listening will recognize the message, and those who are in accord with the music of the spheres will read and understand the message of heaven.

By the great system of wireless communication the waves of eternal truth bearing the message of salvation, are sent forth from the Great Source. But you know in the wireless system

as we practice it and utilize it on earth only the receivers that are in tune, that are properly keyed, that are in perfect order can pick up the waves and interpret them and make known to the operator the message of importance.

One of the most impressive features connected with the recent terrible disaster in which the Titanic went to the bottom of the sea with her many hundred of souls was the fact that if the operator of the Carpathia had not remained up a little after his usual time; a little later than was required of him to be on duty, had he failed to keep the receiving instrument strapped to his ear the message of distress would not have been heard and there probably would have been no survivors.

Some of us are very apt to become oblivious to the message that is sounded in our ears telling of approaching events of import, not always calamities and catastrophes of this kind but telling the purposes of God respecting the people. Mormonism is today calling upon the world, upon every nation with the message that the Gospel is again being preached among men, among all nations, kindred, tongues, and people. It is open to all without money and without price, but warning the people that after the testimony of Christ proclaimed by His authorized servants there shall come calamities, for the Lord has said that these things should follow the preaching of the Word.

Let us now go to the Scriptures and read for ourselves that the same Christ which was once upon earth shall come again.

"And while they looked steadfast toward heaven as he went up, behold two men stood by them in white apparel, which also said, ye men of Galilee why stand ye gazing up into heaven, the same Jesus which is taken up from you into heaven shall also come in like manner as ye have seen him go into heaven." Acts I: 10-11.

We are to watch the signs of the times in the light of the Lord's word: our lamp, as the Apostle declares. "We have a more sure word of prophecy, as a light shining in a dark place until the daydawn." The Gospel age has been at night time and the Lord's people have been waiting for the dawn of the Millennial Morning with the promise ringing in their ears, "God will help her (the Church) early in the morning." Ps. 46: 5.

This religious system which the world calls Mormonism is in the world for the world's good; with no selfish purpose, not to aggrandise men nor the Church itself, but to uplift and help to sustain the government in all its righteous undertakings and to maintain the freedom of conscience and the free agency of man

not forgetting his strict accountability for his acts; a responsibility for which he shall answer at the bar of God.

May the spirit of God find a place in our hearts, for I know if that be in our hearts we have learned the truth.—*A. V. Gooch.*

"In all labor there is profit, but the talk of the lips tendeth only to penury."—Prov. 14: 23.

THE MEASURE OF MAN.

Not by its shallows do we measure the tide,
Nor by ripples which over its surface doth glide;
By depth and by force and the water's clear gleam,
By the craft that it sails we measure the stream;
Yes, that is the way we measure the stream.

Not by its shadows should we measure a life;
What of the struggles, when temptations are rife,
When reverses and trials upset every plan?
How did he meet them? is the measure of man;
Ah, that is the way to measure a man.

By the toil of his hands and toil of his brain,
By the sacrifice made again and again;
No! we count not his fortune, name or proud clan,
But what he has done, is the measure of man.
Ah, that is the way to measure a man.

By the light of the soul, ambition and hope,
With mortality's failings how did he cope?
By the seed he has sown, as swiftly he ran
To work for his fellows, we measure a man.
Ah, that is the way to measure a man.

By the song in the heart and pray'r on the lip,
The tear in the eye, when his stumbling feet slip;
His righteous endeavor, though life's but a span,
By his love for the good, we measure a man.
Ah, that is the way God measures a man.

—*Ruth May Fox.*

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CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

"A character which combines the love of enjoyment with the love of duty and the ability to perform it is the one whose unfoldings give the greatest promise of perfection."—Selected.

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

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AUTHORITY AND ORGANIZATION.

BY ELDER M. M. JOHNSON.

In all of the affairs of man's dealings with man, beginning with the government of nations, and followed on down through the many secular affairs and business dealings with which community life is made up, it is necessary that system and order be observed if success is achieved; when this is lacking—where things are left to take care of themselves, and "everybody's business is nobody's business," any business or undertaking will fail of its purpose. In order to create system and order, and avoid friction, it has been found expedient to effect organizations, with rules, laws, articles of agreement, and officers to see that they are carried out; any departure from or infringment of the rules or laws by any of the members or the officers, being punishable under the laws of the Company, or Corporation. It is also provided in the bylaws how the officers shall be elected and how long they shall serve, and in case of death, defalcations or malfeasance in office, how to proceed to fill vacancies, in no case is it possible for anyone, no matter how well he may think himself qualified, to appoint himself to any office. In the government of kingdoms it is the prerogative of kings to depose, and appoint, and to confer

authority upon their subjects, any subject who would presume to act in the affairs of the kingdom without authority would be guilty of high treason, and dealt with accordingly. Men have been guilty both, in private and in state matters, but sooner or later all such have or will be punished.

In the meridian of time Jesus Christ, the Son God came and set up, thoroughly organized, and officered a kingdom with Himself at the head. The purpose being to induce all the children of men to become citizens of this kingdom, and under the direction of the officers of the different departments of the kingdom which he instituted, they were to receive instructions how they might, by obeying certain laws and ordinances, and by observing to do certain things, continue to live, and attain to perfection, in his kingdom which was an everlasting kingdom. He placed, firstly, apostles; secondarily, prophets; thirdly, teachers, after that, miracles, etc., (II Cor. 12: 28) which were for the perfecting of the citizens of the kingdom, until we all come to a unity of the faith, and of the knowledge of the Son of God, unto a perfect man. These apostles were all prophets, for a testimony of Jesus is the spirit of prophesy, and they received revelations from God how to proceed, which revelations were imparted to the teachers, who in turn instructed the body of the Church; that this was the way our Lord intended it to be is evident. "For beforetime in Israel when a man went to inquire of God, thus he spoke, 'come and let us go to the Seer, for he that is now called a prophet, was beforetime called a seer.'" "How that by revelation he made known unto me the mystery, as I wrote afore in few words. Whereby, when you read ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets, by the spirit." Eph. 3: 3-5.

Thus it is plain the apostles and prophets were to receive revelations. "Then said Jesus to them again, peace be unto you, as my Father hath sent me even so send I you.....Receive ye the Holy Ghost.....Whosesoever sins ye remit (by baptism) they are remitted unto them and whosesoever sins ye retain, (those who reject the word) they are retained." Jno. 20: 22-23. "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, whatsoever ye shall loose on earth shall be loosed in heaven" (meaning the marriage relation) "for there is no marrying or giving in marriage in heaven," it must be attended to here in this life; and marriage is ordained by God, and

God is eternal; so that marriage should be for eternity instead of "until death do us part" and to be eternal, it must be performed by some one who has been given authority; "for no man taketh this honor unto himself (either to baptize for remission of sins or marry for eternity,) but he that is called of God as was Aaron." Thus Jesus selected with care the men best adapted for the work, to stand at the head, to receive revelations; and he said, "ye have not chosen me, but I have chosen you and ordained you (authorized you) that ye should go and bring forth much fruit, and that your fruit should remain, (this ordination—authority is necessary—that whatsoever ye shall ask of the Father in my name he may give it to you,") (John 15: 16) and when Peter confessed to knowing the Son of the living God, Jesus immediately told him how blessed he was, for, said he, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say also unto thee that thou art Peter, and upon this rock (of revelation) I will build my church, and the gates of hell shall not prevail against it," and I will give unto thee the keys of the kingdom of heaven (which is the authority to baptize repentant sinners) for Jesus answered, "Verily, verily, I say unto you, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." John 3: 5. This authority was also given to the other eleven, as was also the power to confer it upon others who were worthy, and is called Priesthood, all who held it, and were obedient to the laws of the kingdom were converted into the material of which the church foundation is composed, their testimony of the revelations of God through Christ is indeed the foundation upon which *we* must build. "For other foundation can no man lay than that is laid which is (the revelation of) Jesus Christ." I Cor. 3: 11. The Gospel law which he gave can be administered by, and through no other organization than that he organized, "apostles and prophets," to receive revelations and evangelists, "pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith," (Eph. 4: 11-12) "for the body is not one member but many, but now hath God set the members everyone of them in the body as it hath pleased him, and the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of thee (I Cor. 12) .....From whom the whole body fitly joined together and compacted by that which every joint (officer) supplyeth, according to the effectual working in the measure of every part,

increase of the body unto the edifying of itself in love." An organization of this kind would be perfect. Any organization without these officers is not,—and cannot be the same that Jesus Christ, our Lord and Savior organized,—any but this, could not effectually supply the necessary spiritual food according to the requirement of each part, and this would mean a defect, and would upset the whole body, and this is what has happened, what was foreseen and foretold would happen. Paul warned them of the apostasy in these words. "For I knew this, that after my departure shall grevious wolves enter in among you, not sparing the flock, also of your ownselves shall men arise speaking preverse things to draw away disciples after them; therefore watch and remember that by the space of three years, I ceased not to warn everyone night and day with tears." Acts 20: 29-31.

After the martyrdom of all the apostles, John being the last survivor, though we have no positive assurance of his death, (many still believe that he did not taste of death), we have nothing which would indicate that the church continued to receive revelation, but on the other hand, every reason to think they did not, there being no apostles or prophets. Nothing but a mass of contradictory letters and epistles of doubtful origin, not accepted as scripture, but credited to the apostolic Fathers (those who succeeded John.) Everything is uncertain as to how the affairs were conducted after this, but certain it is, at the end of 300 years A. D. they had become hopelessly divided on doctrine, had no apostles nor prophets, and had split up into sects, led by bishops, much the same as present day so called Christendom, but about A. D. 325 a pagan emperor of Rome compelled the leaders of the different factions to meet in council at Nice, and after four years of contention a creed called the Nician creed, was composed and adopted, which done away with the living God, and substituted a nonentity—a contradiction—a personage composed of three individuals, without body, parts, or passions, instead of apostles and prophets there were bishops, with a pope as the head of the church; who subsequently changed the ordinance of baptism by immerson, which originally meant remission of sins, to sprinkling and there was substituted for repentance of sins a premium of twenty pieces of silver, and also a white gown which was given to all who would join the church, whether they could subscribe to the creed or not, the pope and the bishops were then deified, and instead of being servants of the people, become despots, who instead of edifying the body in love began by banishing, and anathematizing all who could

not accept the crazy creed, and merging the kingdom of God into Satan's own empire built upon tradition, and superstitution instead of Revelation through inspired apostles and prophets. Having the Emperor of Rome with the great armies of the Empire back of them, the heads of the Church managed in course of time to extend the organized Christianity throughout the then known world, and contributed in no small degree to the fall of Rome as an Empire, upon the ruins of which was erected the great Catholic Church, "The Mother of Harlots," spoken of in Revelations. Her daughters (the harlots) being the numerous sectarian churches who have come out of her and who are also teaching and officiating in the same ordinances of the kingdom of heaven without authority, or organization. It is mockery for any man or set of men to presume to forgive another's sins,—it is more—blasphemy scarcely expresses it; but most churches have changed the significance of the rite of baptism, and some deny the efficacy of it, although others sprinkle, others pour; most all have "changed the ordinance, broken the covenant," and besides turning things upside down they are also making merchandise of the things of God. Men go to school and imbibe old tradition, and dogmas and then sell their services to the highest bidder, the highest bid being the call of God to preach, (their God) their salaries being regulated by their ability to tickle the ears of the people, teaching or doing good is not objected to, this like virtue is its own reward. It is the presumption of self appointment to act for God in things affecting the human family throughout eternity. "Seek first the kingdom of God (you will know by its organization) and his righteousness, (obedience to all things whatsoever he has commanded us) and all things shall be added." Do not believe everything you read or hear, good or bad, but investigate for yourself. "Prove all things," "by their fruit ye shall know them," "not everyone that saith, Lord, Lord shall enter but he that doeth the will of the Father." All protestant Christendom are agreed the "papacy" is bogus christianity. History denounces it as a fraud the organization of the Roman Catholic Church compared with that organized by Jesus Christ, who condemns it himself, but that "she has made all nations drunk with the wine of the wrath of her fornications" which can be seen on every hand is the best evidence, because it is by their fruits they are to be judged, but no amount of protesting on the part of sectarianism can confer either the organization or the authority on any church. Both are essential to the perfecting of the Saints, nor can a book do

so; and so we are living in the day that the prophets foretold "when darkness covers the face of the earth and gross darkness the minds of the people;"and "the blind are leading the blind," and "there is a famine in the land of the word of the Lord," etc., not because God will not speak but for the reason the people have been taught that there will be false prophets in the last days and so condemn the true ones, through which he speaks, forgetting that, "The Lord will do nothing except he reveal his secrets to his servants the prophets." The false prophets—and their name is legion—are those who warn people against true prophets "and teach for doctrine, the commandments of men," from such, the Bible warns us to turn away. What are you going to do about it?

WELLINGTON ITEMS.

President and Mrs. Romney and Prof. Johnson made a hurried but very pleasant and profitable visit to Wellington last week. When they had travelled all night and all day on the train they were indeed happy to receive the very warm welcome extended to them by the Elders who met them at the depot.

The brethren laboring in the Wellington branch have comfortable headquarters, and under the management of the genial hostess, Mrs. Johnson, we felt a warm spirit of welcome. We were not long in discerning that Elder Johnson, under whose able presidency the affairs of the Wellington branch are conducted, has matters pertaining to his labors well in hand. A genial spirit characterizes the Elders, and they labor in harmony and unity with each other.

Three very important meetings were held during the stay of the visitors, and some changes affecting the branch of the Church were made. Elder Ipsen, having performed a very satisfactory and useful mission was honorably released to return home, and Elder Gooch, on account of ill health, was released to accompany him. Elder and Sister Johnson received a welcome surprize when the President informed them that their honorable release would follow a month later. Elder Ellertson, was appointed to go to Kohunui to teach school there, and would thus be called to sever his connections with the Wellington branch. It was indeed gratifying to note the willingness with which all concerned submitted to the authority exercised over them. Elders Whitney and Stringham were appointed to continue their labors in Wellington with the promise, that in the

near future they would receive assistance from a new Elder to be added to their force of workers.

All concerned will long remember the very excellent and thoroughly spirited meeting held with the Saints and investigating friends on Thursday evening, at the hospitable home of Mr. and Mrs. Beckett. After listening to interesting Gospel discourses by President Romney and Prof. Johnson, a delicate luncheon was served, and all spent a delightful evening together.

The Elders laboring in the Wellington branch are to be congratulated upon the degree of success that is attending their efforts. They are humble and industrious; patient and long-suffering; capable and willing. Under such conditions success cannot but crown their efforts.

"Custom is the plague of wise men and the idol of fools. Man is an imitative animal, and insensibly conforms to the models and examples set before him."

President and Sister Romney accompanied by Prof. Johnson will return to Auckland Friday morning from Nuhaka, whither they have been to attend the Mahia district conference.

Elders H. H. Robinson and Melbourne Romney spent Sunday at the Thames. They will return this day. (Monday.)

TO MY MOTHER.

Seventy two years ago the nineteenth of November, a little babe was born in St. Louis, Mo., not long before the martyrdom of the Prophet Joseph Smith, and almost in the heat of the greatest persecutions ever brought upon any people, at least in modern times. This did not prevent, however, one of the most noble spirits coming to earth, who just twenty years later proved to be my mother.

I have often thought what a loving mother you must have been to me, not from what I remember when I was a babe; but as I saw you nurse my younger brothers and sisters with your life's blood if necessary to keep them alive. How I have watched you nurse them, and me too, during hours of sickness,

not under a brilliant electric light, but a little tallow with a string ablaze would possibly furnish you enough light to see where we lay, and there, breathlessly, you would watch us until the break of day, which only added other household duties and cares upon you. But uncomplainingly you went on and reared a family, who, as they look back over your journey of life, can see seventy two polished stones designating the miles of your life, which will be, I am sure, as a beacon unto your children and those who are afar off, as we are today across the great seas, can behold your glory and happiness yet to come.

So dear mother, while your hair may be silver gray, and your body at times weary, I know that you will not give up the journey until you have reached one of God's mansions in the skies, and there wait with the patience you have had all through your life, until every child of yours will be with you; a prince or aprincess in our Father's Kingdom.

Your loving son,

.....

"It hain't no use to grumble and complain;
It's just as cheap and easy to rejoice,
When God sorts out the weather and sends rain,
W'y rain's my choice."

AN unusual and most interesting meeting was held at the Auckland headquarters, Tuesday evening, Nov. 5th, where there were present a number of Elders, Professor Johnson, wife and children, also President Romney, wife and family. Never before has a similar meeting been held in the New Zealand Mission, for as President Romney explained the great need of more missionaries in the field, and that he had decided that in as much as his son, Melbourne had been very diligent in all the offices of the Priesthood; and especially since he had been in this land had he studied the Gospel, and through his association with the Elders had qualified himself for a mission. So he was called, ordained an Elder, and set apart as a missionary to labor among the Maori people and will within a few weeks leave for his field of labor.

This makes four of President Romney's family, including Sister Romney, who have been laboring with him in the New

Zealand Mission. His oldest son, O. D., Jr., is now presiding over the Hauraki (Maori) conference which also includes the Thames (European) conference. The youngest son, William, who is attending school in Auckland has expressed himself as wishing he were old enough to be set apart as a missionary, for he too has the spirit of missionary work. This spirit seems to have rested upon the President's family to a marked degree.

CONFERENCE REPORT.

Hauraki:—If the editor will allow me a small space in THE MESSENGER, I would like to report a very pleasant time which the Saints of Hauraki had during a recent visit of President Romney and wife, and also Professor Johnson of our Maori College.

The President and party arrived at the Thames on the evening of Friday, the 1st, and shortly after their arrival a very spirited meeting was held at the home of Pa Payne, in which the Saints received many valuable instructions from President Romney and Professor Johnson. In the course of the meeting a baby was blessed and given a name. On Saturday the President and party with a few of the Saints took a very refreshing ride up the beautiful Thames coast for about eight miles. It was a good rest and was enjoyed by all.

We had a very eventful Sunday, in which a great deal of good was accomplished. Early Sunday morning the visitors were conveyed from the Thames to Kirikiri in two of New Zealand's noted two wheeled buggies. All the Maoris had gathered from various branches to greet President and Professor Johnson. After the usual greetings were finished Sunday School was taken up. Our little *whare karakia*, which had been so artistically decorated by the Relief Society Sisters for the occasion was filled to the full. We separated into three classes, a Book of Mormon class and two Bible classes. One of the Bible classes is taught in English. A good spirit prevailed throughout the school.

At twelve o'clock the Relief Society Sisters met in a home of one of the Saints, and received many valuable instructions from Sister Romney, while the priesthood met in the meeting house. In our priesthood we reorganized the Kirikiri branch, and set apart a president with two counsellors, and also a superintendent of the Sunday School with two counsellors. We also ordained several boys to the office of deacon, and raised two

boys to the office of priest.

Between the priesthood and afternoon meeting a very beautiful baptismal service took place in the creek running near the church. Two little girls were added to the fold, and given to understand that the time had come when they would be held accountable for all their doings.

In the course of the afternoon meeting the two were confirmed members of the Church, and a little baby was blessed and given a name. President Romney gave a very able talk, complimenting the Saints for their good work in the church, urging them to continue, and calling down the blessings of God on all those present. Professor Johnson spoke next and told the Saints through an interpretor of his call to New Zealand, and pictured to the Maoris in beautiful style, the College, and also what will be expected of the boys who attend. We appreciate the presence of Professor Johnson in New Zealand and know that he is just the man the Maori College needs.

At 4: 30 o'clock we partook of the first meal, and we all thoroughly enjoyed ourselves. So much did the Maoris enjoy the meetings at Kirikiri that a good number accompanied us to the Thames to attend the European meetings there. Before President Romney and Professor Johnson delivered their sermons the branch was reorganized in which Brother Payne was set apart as president and Brother Osborn as assistant. I need not mention how everyone enjoyed the meeting, but so filled were they with the spirit of the Lord, that everyone stopped to attend the testimony meeting which was held immediately after the evening services.

Most of the people arose with readiness to bear their testimonies and to tell of the goodness of God to them. It was very gratifying to see the little children ranging from twelve to eighteen years of age, arise and bear their testimonies to the truthfulness of the Gospel. All the Maoris who could speak English, arose and mingled their voices with the European Saints.

We retired for the night feeling that the spirit of the Lord had been with us in rich abundance during the day, and that we had enjoyed a spiritual feast. May the same spirit continue with us always is the prayer of your brother in the Gospel.

—*Elder Cleon Burt.*

"We look too high for things close by."

REPORT OF EUROPEAN WORK FOR OCT., 1912.

	No. of Elders.	Families Visited with first tract.	Families revisited not Saints	Gospel Conversations.	Tracts distributed.	Books distributed.	Hall Meetings held.	Cottage Meetings held.	Open air meeting held.	New subscribers for Mission paper.	Hours spent tracting.	Miles traveled
Canterbury.	2	532	1217	247	1204	31	0	6	0	0	198	624
Otago.	2	101	97	55	132	7	0	3	0	0	42	383
Wellington.	6	1161	668	491	921	19	4	4	0	0	344	883
Taranaki.	2	253	163	109	255	2	4	4	0	0	73	922
Auckland.	1	723	5	162	677	2	4	2	0	0	65	225
Special.	1	133	0	9	70	0	0	0	0	0	6	21

"Give to the world your best, and the best will come back to you. Whatsoever a man soweth that shall he also reap."

MISSION HAPPENINGS.

Last Friday morning, on President Romney's return trip from Wellington we were more or less startled with the rather sudden turn of the affairs of the Mission. Several releases, a few changes and one appointment occupied our attention.

First in order comes the release of Elder A. R. Ipsen and the closing of the Porirua Native School. Elder Ipsen, in company with the following named brethren will sail for Zion on Nov. 22nd, by the Zealandia.

Owing to ill health, Elder A. V. Gooch is honorably released.

Our faithful cook, Elder H. H. Jensen, having reached proficiency in the culinary art has also received a call to return to the land of his nativity.

Our twin brother, Elder T. E. Hall, better known as *Tamati*, has not been in New Zealand long enough to forget that some one across the mighty deep is waiting, faithful and true, and so he is not loath to return.

May God speed his faithful servants.

Now that we have disposed of those who have completed

their labors let us turn our attention to the remains.

Elder J. Leo Ellertson leaves Wellington and goes to the Kohunui Native School.

Elder D. G. Seegmiller has been reinstated to the first position which he held in this land. Three cheers for the cook.

Elder J. N. Wallace will leave Auckland in a few days and go to Wellington to preside over that conference, Elder Johnson's time being nearly completed.

Melbourne Romney has accepted the call of becoming a missionary among the Maoris, and accordingly he has been ordained an Elder and leaves shortly for Hawkes Bay to begin his labors in the service of the Master.

"The more I know, the more I know, that I know that I don't know."

THE VALUE OF MORMONISM.

The value of Mormonism,—'tis grand to declare
Its constituents to members and all who despair;
It is grand to portray every principle and part
To the youth of Zion, and the honest in heart.

It comprises truth, scientific and otherwise,
And establishes resolve that evil be despised;
It involves the glorious Kingdom of God upon earth,
And places at defiance all evil and dearth.

It enables us all to be adequate to life, (strife;
And abide nearer the Lord, shunning darkness and
It urges us onward, like Jehovah's great career
In eternal progression, we may all persevere.

To sinner and saint, would that you recognize
The value of Mormonism, and enterprise,—
Abide by its example, its wise precepts, and laws,
And be a beacon light, for it is God's noble cause.

—*Elder Ernest A. Hoare,*
Secretary, Australian Mission.

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THE MESSENGER.

PUBLISHED EVERY TWO WEEKS
BY THE

New Zealand Mission
Church of Jesus Christ of Latter-Day Saints.

P. O. BOX 72, AUCKLAND.

"Great occasions do not make heroes of cowards; they simply unveil them. Silently and imperceptibly we grow strong or we grow weak; and at last some crisis shows what we have become."

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

VOL VI WEDNESDAY, DEC. 4, 1912. NO 23

THE RESTORATION.

BY ELDER A. R. IPSEN.

There is no event that has ever transpired in our world, of such magnitude and importance as the coming of Christ to reign on earth. And as such it has commanded the attention of the Saints of all ages. All have looked forward to that day as a full consummation of all their hopes. It is the happy period when the righteous shall receive their full reward; it is the time of the resurrection of the righteous dead; it is the time when sin and sorrow shall cease; it is the day of rest—a millennium of peace—the opening of an entirely new era upon our fallen world. But before such an important event can transpire, a great change must be wrought, many prophecies must be fulfilled, and the Gospel of the Kingdom must be preached in all the world.

When taken into consideration how greatly those churches professing Christianity have deviated from the doctrines of Christ and yet deny new revelation, it is not hard to believe that an Apostasy has taken place.

With the exception of the Latter-day Saints, there is no

church on the earth today enjoying the gifts and signs promised true believers. Mark 16: 17-18. This fact alone condemns modern sectarianism as being without authority. Wesley in his 94th sermon says, "The real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, was because the Christians are turned heathen again, and have only a dead form left."

As the world has been wandering in utter darkness for the past twelve or fifteen centuries, the most important, nay, the all important preparation for our Lord's second advent is a full restoration of the Gospel church, with authority to officiate in the many different offices of the same.

It is not unreasonable to suppose that an event of such importance would most likely be a subject of prophecy among the ancient prophets; and in studying the Scriptures we find such the case.

The Apostle Peter in a discourse told the people of his day, that Jesus Christ should again come to earth, but the heavens must receive him until the time of restitution, or restoration of all things. Act. 3: 19.

Perhaps the most important prophecy concerning the restoration of the Gospel is that of the Prophet Daniel wherein he says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and shall stand forever." Dan. 2: 44. Here we are not only informed that a kingdom shall be set up, but the time is also given when that kingdom is to be established.

It will be remembered that King Nebuchadnezzar saw successive portions of the image formed, until it was complete in all its parts, from the head of gold to the feet of iron and clay.

Daniel in this interpretation told the king that his kingdom was the golden head, that there should follow an inferior kingdom represented by the breast and arms of silver. This was fulfilled in the Medo-Persian government from 538 to 331 B.C. Thirdly, comes the Macedonian kingdom under Alexander the Great from 331 to 161 B.C. as the belly and thighs of brass. Fourthly, the Roman Empire which flourished from 161 B.C. to 483, A. D. should be as strong as iron which we know to be a fact, while lastly those partly strong and partly broken kingdoms which have existed since 483 A.D. until the present time, represented by the feet and toes of part iron and part clay.

It was in the days of these kings, represented by the feet and

toes that the God of heaven would set his kingbom on the earth never more to be taken away. This kingdom was as a small stone cut from the mountain without hands, but it shall increase until it consumes all the other kingdoms and fills the whole earth.

It has been supposed by many that Daniel's prophecy alluded to the establishment of the church at Christ's advent, but this idea is altogather erroneous, as the time of the organization of the ancient church does not agree with the period announced in the prophecy.

Christ established his former church upon the earth when the kingdom represented by the iron legs was in power, while the Latter-day church should be established in the days of the kings represented by the feet and toes. It will also be remembered that Daniel told Nebuchadnezzar that God showed him things which would come to pass in the last days. Dan. 2: 28.

Some are of the opinion that this restoration will take place at Christ's second advent, but this supposition is as erroneous as that it had reference to the church in former days. Were this restoration to take place at his second coming there would be no Saints on earth to be caught up to meet him nor a place prepared for him to come to. This kingdom spoken of by Daniel should be as a small stone and gradually increase until it fills the whole earth, this could never be at his second advent, because he comes in power and great glory and the kingdom would at once appear in its grandeur.

The Apostle John while on the isle of Patmos saw an angel leave the throne of God and fly to this planet with the Gospel which should be preached to every creature. Rev. 14: 6. Here is a prophecy since Christ which affirms what Daniel uttered centuries before, also informing us the manner in which the Gospel is to be restored in preparation for our Lord's second coming.

REPORT OF MAHIA CONFERENCE.

On Monday evening, Nov. 11th, President and Sister Romney accompanied by Prof. Johnson, left Auckland for Nuhaka, in the Te Mahia district to attend an important conference there. The trip to Napier was uneventful but on their arrvial there they were delighted to learn that they were to sail to Gisborne on the S. S. Monowai. This was particularly interesting to Elder Johnson, because that was the good boat on which he sailed from San Francisco to New Zealand more than 19 years ago

The company was met at Gisborne by Elders Merrill and

Virgin and were conducted to the hospitable home of Brother and Sister Hammond where they were royally intertained. After dinner they took coach for Te Murewai, while the Elders followed on horseback. All spent a pleasant evening together at the *kainga* of Te Kepa with the inhabitants of which they held morning and evening prayer services.

The next morning the entire company left for Nuhaka, a distance of 40 miles. The ride through the mountains, though winding,is delightful and the scenery is most picturesque. The *ope* stopped at the "Half-Way House" where Prest. Romney entertained at luncheon. The meal was more gritty than greasy, and it can scarcely be said that all went on their way rejoicing. It was six o'clock when they reached Nuhaka, and the warm welcome they received by the dusky Saints of Te Mahia will long linger in the memory of the President and his company.

In the evening all the Elders and the Maori Saints met in the regular *karakia* where hearty handshakes and heartfelt greetings were exchanged. That loving spirit so characteristic of the Maoris was felt and will be long cherished by all who were present. Being much fatigued by the long ride of the day all retired to rest early.

The next day was pleasantly and profitably passed at the *kainga* making preparations for the approaching conference.

A very interesting meeting was held with the Elders, at which President Romney and Prof. Johnson gave many valuable instructions pertaining to the labors of the brethren, and the duties they owe to themselves and the great cause they represent. Each Elder present was permitted to express himself and the spirit of humility characteristic of the remarks of each speaker was intensely satisfying to the Prest. of the Mission and was highly commended by him. Stuart Meha, a native Elder, was also present and while speaking bore a most humble and fervent testimomy to the truthfulness of the Gospel as taught by the Latter-day Saints.

Immediately after the evening devotional exercises held in the beautiful new church, the Maori Saints extended their love greetings to the Elders who had come into their midst. One can not but feel the force of sincerity that impels the good natured, sweet tempered Maori as he welcomes his friends to his *pa.* He does not wear the mask of hypocrisy that his European brother so frequently has to remove, before one can see him as he really is. When the Natives had completed their *whaikorero* the Elders responded, thanking the Maori Saints for the very warm welcome accorded them.

On Saturday morning Nov. 16, the first meeting of the con-

ference was held in the spacious Maori church. There was a large attendance of Elders and Saints. The singing by the Natives was good, and added spirit to the occasion. The opening address by Prest. Romney, was much appreciated by reason of the timely and encouraging instructions he gave. He complimented the Saints on the excellent preparations made for the conference and commended them for their general faithfulness in the performance of their religious duties. Excellent Gospel discourses were delivered by able Native preachers,and thus all rejoiced exceedingly in the privileges of the conference. Seven meetings were held during the *Hui* but time and space forbid a detailed account. At the Sunday afternoon meeting, a number of children were blessed and several ordinations and confirmations were performed. The value of the conference was greatly augmented by the presence of Tuati Meha, and Rewi Maaka, two of the most capable Native Elders in the mission. Their discourses were not only masterpieces of oratory but were full of inspiration. Elder Harris presided with dignity at each meeting and Elders Wood and Merrill spoke interestingly in the Maori tongue.

Prof. Johnson outlined the policy of the Maori College, and spoke at some length on the general educational attitude of the Church of Jesus Christ of Latter-day Saints. The Maoris were filled with enthusiasm for their prospective school, and were not slow to pledge their support, both by sending students and contributing necessary means.

At the conclusion of the afternoon services Sister Romney met with the Sisters of the Relief Society and instructed them in matters pertaining to their important duties. It was indeed gratifying to learn that they had responded so liberally to the suggestion of Sister Romney, that the various organizations of the Relief Societies of the mission donate sufficient money to purchase the sheets, pillow slips and quilts for the beds in the College. The report of the Nukaka Society given by its president was entirely satisfactory, and the Sisters seemed determined to continue faithful in the performance of all their duties.

President Romney was also present at the meeting and spoke words of counsel and encouragement to those present. For general faithfulness in their labors the Sisters seemed to be quite on a parallel with the brethren.

In the evening a testimony meeting was held, at which many testified to the truthfulness of the Gospel they had exposused. Thus closed a conference that will be long remembered by all who were fortunate enough to be in attendance.—*Henetana.*

IN THE BACKBLOCKS.

It was not a branch, it was not a conference, President Romney and his little party visited last week, but it was two families of Saints living about sixty miles north of Auckland. The President has concluded that the Auckland Express train is not so bad as some would believe, because it travels just three times as fast as the Northern goods, or mixed train, for they were just three and a half hours traveling 44 miles. Sister Romney felt it a relief to get off that train which had jarred nearly every bone loose in her body, and walk with the President, their son Melbourne, and Elder Wallace over the hills and through the gum fields, a distance of eight or nine miles to the humble home of one of our European Saints.

It should be said, however, that they were met at the station by one of Brother Merrick's sons (Peter) and his little pony upon which was strapped their luggage, and then slowly they proceeded on their way. As they reached the hill top some three hours later, whom should they see but Sister Merrick coming rapidly on foot to meet them. Had an angel appeared on the scene she could not have been more delighted. So this will give the kind readers some idea how welcome the party was made at the home of Brother Merrick where a stranger, and even a weary traveler is seldom seen.

What pleased President Romney was that although Brother Merrick and his family are living entirely alone, and have, ever since joining the church, some twenty years ago; yet the spirit of the Lord is felt to a marked degree in their humble home and the testimony of the Gospel is burning in their hearts so that they rejoice even in their loneliness, so far as neighbors are concerned.

Their Sabbath School, their Sunday meetings, and their week day school, which is held every night, consists only of their family, eight in number.

During the three day's visit of the President and his party, they held two splendid meetings, and also celebrated Brother Merrick's fifty eighth birthday. When departing many tears were shed in the thought that they would probably never meet again in this life.

Returning to the station Sister Romney was placed on the pony and the balance of the party walked, carrying the luggage, appearing in very deed, like a little company of pioneers.

They traveled another twenty miles after this on that awful train, and then by cart seven miles, which brought them to the

home of Sister Clark where they found a warm welcome and everything done to make their three day's visit there most pleasant and enjoyable.

The President and party returned to Auckland feeling delighted with their visit to these families who are deprived of so many blessing that the Saints enjoy when living among organized branches of the church.

"The rose is fairest when 'tis budding new,
And hope is brightest when it dawns from fears,
The rose is sweetest wash'd with morning dew,
And love is loveliest when embalmed in tears."

OBITUARY.

One of our beloved, faithful, and highly respected Saints of Kirikiri, Hauraki, passed peacefully away on November 15 th at the Thames Hospital, in the person of Moronai Hei Watene. He was 13 years of age and was the only surviving and dearly beloved son of the late Taramana Hei Watene, ex-president of the Kirikiri branch, a prominent and strong member of the Church, well known by many of the returned Elders. He died when the boy was a child of 18 months. Like his father, he too, was a prominent member. He was an earnest, faithful, and energetic worker in the cause of truth. He bore a stong testimony and had a great knowledge of the Gospel, that on occasions he was selected by the conference president as companion to travelling home Elders, to preach to our friends.

He fulfilled his call, despite his ill health, and won the admiration of many, due to his intelligence and fluent oration. Though his office was only a deacon, he was also secretary of the Priesthood. He attended the Thames High School in the course of his study, the last two years, where his health failed, but still continued his course of study where he was making successful progress, when he was at last compelled to retire due to consumption and other complaints.

As an athlete, he was prominent. In 1909 he won five championship gold medals at the Thames Schools Gala, including the Auckland Provincial Schools championship gold medal, beating the previous championship record for 100 yds. of 12: 3/5 in 12 sec.

Though everything was done in his behalf, prayers offered, and occasionally administered to by the servants of God, but still it was not the will of our Father. We are fully satisfied that he is called to help his father to do a greater work beyond the veil where there is no pain and death is no more.

—*Toke Watene.*

"We are what we are by virtue of all that has happened to us, by all that we have done, and suffered, and enjoyed since our birth, whether we respect it and remember it or not."

A HAPPY MARRIAGE.

A happy marriage was consummated in the Auckland chapel on November 23rd when President Romney united Brother Malcolm McInnes, of Koromatua, and Sister Emma Ashmore, of Auckland, in the holy bonds of matrimony.

All join in heartfelt congratulations to the happy couple, wishing them much joy in their journey through life.

Brethren! We hope you did not miss the Thanks-giving turkey.

ARRIVALS AND APPOINTMENTS.

Tuesday, Nov. 19 th, the following named Elders arrived from Zion per the s. s. Marama: Elder H. S. Geddes and J. H. Campbell, from Preston, Idaho; Jno. W. Pugh, from Salt Lake City. Elders Geddes and Pugh are here on their second missions and both were assigned to the Maori mission, the former to Hawkes Bay and the latter to Wairau. Elder Campbell was assigned to Auckland where he will labor in the print shop.

We welcome them to New Zealand and wish them success throughout their sojourn here as ambassadors of Truth.

CHANGES.

Missionary life is like farming—one job is scarcely finished until another one is ready. So, for the good of the Mission, President Romney finds it expedient to make frequent changes among the Elders. Because of the release of Elder T.

E. Hall, the Waikato conference was left without a head. But now Elder Owen Eldredge leaves Hawkes Bay and will preside over this district with Elder V. E. Nielson as his companion.

Elder Jno. Cameron, having labored with Elder Eldredge since their arrival, is now laboring with Elder J. W. Beck in the Wairarapa district.

The European work in Taranaki has, for the present, at least, been closed and Elder Berlin goes back to Wairau, his old field of labor, while Elder Ricks takes up tracting in the city of Wellington.

BAPTISMS.

At Kirikiri, Nov. 3rd, one, by Elder Cleon Burt.
At Waikare, Oct. 13th, one, by Elder L. W. Merrill.
At Punaruku, Oct. 13th, one, by Elder L. W. Merrill.
At Matauri, Oct. 27th, one, by Waimate Anaru.
At Kaikohe, Sept. 15th, one, by H. T. Heremaia.
At Waihou, Oct. 27th, one, by Tame Wiremu.
At Te Uruti, Oct. 13th, one, by Elder O. A. Eldredge.
At Maraetai, Nov. 12, one, by Elder V. E. Nielson.
At Nuhaka, Nov. 17, four, by Elder G. A. Chadwick.

"Out of those little windows called eyes we look at one another, and study surfaces, and try to peep into neighbors' windows. But all is dark behind the windows—always dark in there where they tell us souls hide."

THE GREAT APOSTASY.

"For my people have committed two evils; they have forsaken me, the fountain of living water, and have hewn them out cisterns, broken cisterns, that can hold no water." Jer. 2: 13. Perhaps one of the most difficult propositions the Mormon Elder meets in his mission of proclaiming the restored Gospel, is to convince the people of the world that there has been a period, since the time of Christ when a fullness of the Gospel, in its power and authority has not been upon the earth. It is not for the lack of Scriptural proof or sensible reasoning, but is due entirely to the religious bigotry and apostate condition of the world today.

That there has been a great turning away, or universal apostasy from the primitive church in its power and purity as organized by Christ at his advent upon the earth, is evident to every thinking man who has made a careful study of the New Testament, profane history, and the present condition of the world. I mean men who have compared the pure principles of life and salvation as taught by our Savior with those as taught by modern Christianity.

The human race as a whole has never strayed farther away from the true and living God, his powers and the laws whereby he rules and governs all things, as have the present generation. The world has never been plunged into a greater spiritual Babylon. The earth is swaying under the spiritual darkness and the blindness of the people. Every conceivable mode of worship and creed known to mankind is in full swing. Man is contending with man, and sect with sect until the confusion has become so great that the person with an unbiased mind, and the clear thinker is compelled to turn away in bewilderment to search elsewhere for that spiritual food so essential to mortal man. Then why condemn the infidel because he refuses to tie himself down to these man made creeds? Have they not, in many cases been the backbone of evolution while the so called Christian churches have been a drawback to the advancement of civilization?

Especially was this so from the middle of the fourth century until the last two or three centuries science took such an important part. During this period the Ecclesiastic ruled the earth like an iron band. Progression was impossible. Men were burned at the stake, imprisoned, and driven from one land to another because they made the assertion that the earth was round. Thousands were put to death because they would not confess Christianity. What has been the cause of all this religious strife and contention? Surely there has been a cause and this same cause is today shaping man on a downward road in his spiritual development. Men draw near unto God with their lips, and with their mouth do honor him but their hearts are far from him.

That worldly pride spoken of by Paul (II Timothy 3: 1–7) has now reached its zenith and except the nations repent they will surely be lowered to the dust for the "Lord hath spoken it." We have the testimony of other mighty nations that have risen, flourished and fallen because of worldly pride and apostasy. "The Lord ruleth among the kingdoms of men." The Scriptures

are replete with passages foretelling this great departure from the faith, or kingdom of God as organized by Christ. We are told (Matt. 21: 43) that the kingdom of God would be taken from the Jews and given to a nation bringing forth fruit. The apostle John while on the isle of Patmos foresaw the time it would be restored by an angel. Rev. 14: 6–7.

The prophet Isaiah in his remarkable prophecy of the future (Isaiah 24: 1–6) foretells the time when the earth would be defiled under the inhabitants thereof because they have changed the laws and broken the everlasting covenant. It requires no argument to see that this prophecy has been fulfilled to the letter. The ordinance of baptism has been changed from immersion to sprinkling. The gifts and powers of the Holy Ghost are denied entirely. These two ordinances, we are told by the Savior are essential to salvation. Jno. 3: 5.

The grand organization of apostles, prophets, evangelists, etc., whom Paul said were necessary till we all come to a unity of the faith (Eph. 4: 11-14) have been changed to popes, clergymen, arch-bishops, etc., until divine authority was no longer upon the earth. Amos 8: 11 makes this fact still clearer when he said, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."

Paul in his epistle to Timothy (II Timothy 4: 3) says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears." Revelations 13: 4 8 and Daniel 7: 21–25 both foretell the time when the Saints would be overcome and the beast would reign over every nation, tongue and people until the appointed time.

Many more passages could be quoted but this is sufficient for my purpose and for anyone who has his mind open to receive truth. But for those whose minds are biased with prejudice and ignorance I can only say, "live your lives. Time will speak for itself."

"Know this, that every soul is free,
To chose his life and what he'll be
For this eternal truth is given
God will force no man to heaven."

The testimony of almost one million Latter-day Saints is that the Gospel has been taken from the earth and restored again in these last days and the mission of the Elders of this church is to

sound the warning key to the inhabitants of the earth and then the reckoning is between them and their Maker.

"The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:15.—*E. A. Ricks.*

THE "MORMON" CREED.

What mischief people often do, when they fail to heed
Those words of inspiration called the" Mormon"creed!

They hear that some one has done wrong,and think it must be so.
For it's in everybody's mouth, and certainly is true.

Yes, everybody knows it well, except the one accused;
But no one mentions it to him, and thus he is abused.

His former friends now pass him by; he's lost their confidence
Because they think he really has committed some offense.

He's slighted now; on every hand, he meets the sneer and scoff.
He's grieved;and often wonders why his friends have cast him off.

A heavy burden weighs him down, as a millstone round him hung;
He sinks beneath the singing wave of slander's venomed tongue.

The Gospel teaches me that if my brother *me* offends,
That I should go to him alone, and seek for just amends.

If he's offended all the world, and hasn't injured me,
The "Mormon" creed would simply say, that I must let him be.
Don't sneak behind your brother's back, and wound him on the (sly,
We know that is not doing just as we would be done by;

But let our hearts with love abound; with confidence unmoved,
Believe our brother innocent, till he is guilty proved.

Select Writings.

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OSCAR D. ROMNEY, MISSION PRESIDENT. E. W. HALLS, EDITOR.

VOL. VI. WEDNESDAY, DEC. 18, 1912. NO. 24

CHRISTMAS SONG.

Why do bells for Christmas ring?
Why do little children sing?

Once a lovely shining star,
Seen by shepherds from afar,
Gently moved until its light
Made a manger-cradle bright.

Where a darling baby lay
Pillowed soft among the hay.
And his mother sang and smiled,
This is Christ, the Holy Child.

So the bells for Christmas ring,
So the little children sing.

—*Lydia Avery Coonley Ward.*

Messenger Printing, Queen and Fort Sts., Auckland, N. Z.

"HE GETS THERE."

Though the rain and sleet is falling,
And the roads are awful wet;
Though all men hard times are howling,
Though a fellow's nose gets red;
Though the rivers may be frozen
And the frost may bite and nip;
You can never stop the advent
Of the Mormon and his grip.

Though the trains may all be smashing,
Though the horses all go lame;
The Mormon like the bedbug,
Will get there just the same;
And when his time is over,
He'll come smiling from his trip;
For he always makes connections—
Does the Mormon with his grip.

Ah, he teaches us a lesson,
With his energy and grit;
Things that paralize most men,
Don't astonish him a bit;
And he's ever bright and cheerful;
And a smile is on his lip:
He's a daisy from away back—
Is the Mormon with his grip.

Give him a kind word always,
He will give you back the same;
For the doings of some black sheep,
Don't give the whole tribe the blame;
For down, clear down to Hades,
Some so called good men may slip,
While along the road to Heaven—
Goes the Mormon with his grip.

—Author Unknown.

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NEW ZEALAND MISSION
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

P. O. BOX 72, AUCKLAND.

ORSON D. ROMNEY, MISSION PRESIDENT. F. W. HALLS, EDITOR

WEDNESDAY, DEC. 18, 1912.

HIS AWAKENING.

It was Christmas Eve. Brice Burton sat in his study watching the dying embers of the fire in his grate; the evening paper was in his lap but his interest had died out and he found solace only in gazing into the fire. Outside the winter air was crisp and cold, the quiet of the Christmas Eve was occasionally broken by the jingle of sleigh bells and the merry voices of the young people as they sped along the street fully alive to the fact that Christmas was at hand. Brice heard them as they passed, he aroused from his reverie and turned out the light that he could the better muse. Alone, and in the darkening room the past came before him. Outside was Christmas cheer, but ah, the thought, Brice Burton had none in his room. A year ago he had been made happy because he had won the one woman who was his heart's desire, for a year ago this blessed day they were married.

Now and again the hard lines of his face seemed to soften

as the proud spirit within relented and peace would seem to triumph. Then again the memory of that bitter parting would cloud his mind and the same proud, unforgiving spirit would still hold out. The fire burned lower, the town clock struck six, but Burton neither saw nor heard, a deadly passion had undisputed possession of his heart. All that was good and sweet in life had been crowded out of his heart and he thought only of the bitter past. Not once did it enter his heart that he, perhaps had helped to make it so. No, his life had been spent wholly in getting and keeping, never in giving. He had won the heart of a good woman but did not know how to keep it. His will was always to have been her way—but it could not be—a man's wife is not wholly his slave—each must go part way, they must meet at the midway path and there decide upon their future. But Brice Burton did not do this—the comfort of himself was his only thought. From boyhood his own will had never been crossed, his ambition for an education had been gratified; he had made no failures, all had been to him but child's play. Born with ability success in life had come easily and at the age of twenty five he held a high place in the social whirl; the business world recognized him as a wise leader, and he was honored and respected by all who knew him as a man who had done things. But with all this he was not happy. Complete happiness had come but once in his life and then endured but a short time. His wife had been a religious woman, good and pure, but religion to him was a farce. His only God was self. He did not live in an atmosphere of love, he lived only in thought of present pleasure.

The trouble had begun here. In her way she sought for all that was good. She reached out on all sides with a spirit of love for the things of the soul. She watched her husband in his mad fight for renown drifting farther from his God. Her love for him was great, but to give up her God she could not do. With all her pleadings he did not change and slowly but surely they began drifting apart. Her efforts availing nothing, the matter was dropped and silently they waited for the end.

She had been a regular attendant of one of the large churches of the city, but he did not mind her attendance. It did not interfere with his plans, it was only when she talked to him that he became annoyed. So she even refrained from this, but one day there came a change—a new religion came to the city. Its promulgator called at the Burton home. The young wife answered the door bell. A young man of possibly twenty one years stood at the door. In his hand was a small pamphlet which he

was giving away. She took the pamphlet from the young man who said he would call again. That evening she read it from cover to cover. When she had completed its perusal she passed it over to her husband bidding him read for "it is true," she said.

He took it from her more to please her than that he cared to consider it. Seeing the title page, "The Plan of Salvation" a smile of ridicule played upon his brow as he passed it back saying, "No, Cathie, religion is all right for a simple woman but for a man like me it is not worth the bother," and he turned again to his book.

As he sat in the darkened room he remembered that his words had cut her, how she had turned away with words of pleading half formed on her lips, and ah, yes, he seemed to feel again the call that look had sounded to his soul. But it was too late now; the opportunity had passed. He realized now what that call had meant for him. His troubled mind did not linger long sorrowing for the wasted moment but hurried on as if impatient to pass over unpleasant memories.

A week passed, no more had been said, the little tract had been read and reread and comparisons made by the little woman. Again the young man had called and she accepted another tract. As she looked at him hesitatingly, a strange feeling took possession of her, something from within went out not to the man himself but to the message he bore. It was her spirit accepting the truth. With the coming of the new love the old seemed to be slipping away, but her love toward her God did not waver, but, ah, she did not know the sacrifice it meant. It was the beginning of the end.

Again she tried to get her husband to read it but he turned away in scorn. But she could not be turned from her course now; too great a light was dawning. She continued her search until she was convinced of the truth. In the end it resulted in the young man being invited to dine with the Burtons. Mr. Burton regarded the youthful minister with respect but paid little or no attention to the conversation between his wife and their guest.

The conversation did not lag and the hours sped by. Mrs. Burton listened intently to the words of the man as he explained fully the principles of his gospel message. The end was that she requested baptism.

It was getting late and Brice folded his paper and laid it aside and silently watched them. They were talking so intent-

ly that he, with feelings of rising jealousy, misjudged the trend of their words. At last and for one moment he realized the gulf that stood between he and his wife, but the lesson that Providence desired to teach, was not yet learned and self won.

As he was apprised of his wife's desire he turned to the stranger and in tones of rising anger, demanded from whence he came.

"Salt Lake City," came the reply.

"Mormons," was the immediate response.

The young man nodded assent.

"Go, and let not your form again darken this room," came in angry tones.

The minister took his hat and departed. When the click of the gate was heard Brice Burton turned to his wife and with the voice of one from whom all trace of love and pity had fled, gave her the choice of leaving or of remaining with him. She tried to reason with him, pleading in tears for mercy, but of no avail. The waves on the sea of life arose and swept them asunder and they parted without a word.

....

Brice Burton came to himself again as the memory of that bitter parting came back to him with all its poignant misery. The memory was too much for the unhappy man and in agony he cried, "Catherine, my wife, come back to me."

* * * *

By and by the fire had gone entirely out and the room became chilly but Brice thought only of the past. With the return of his love his thoughts drifted into a different vein. He reviewed with fond remembrance all that his wife had done for him, how his real life was wrapped up in hers but because of pride he could not see that after all the little simple things count and that without them riches, social position and honor are empty and void of happiness. In that moment he realized that joy is only obtainable by giving unto others. In the darkness of the room a new light was dawning; from whence it came he could not tell, he only knew that something deeper than self was entering his heart. Perhaps it was the spirit of the Christ child which filled the air on this Christmas Eve. But whatever it was he knew it had come to stay in his heart and with a strength born of that influence he raised from his chair and resolved to be a new man. He knew that at last he had gained the greatest victory.

It may have been well for him that he knew not from whence

came the new light, but had he known it would have been the kind and loving consideration of that Providence which guards the sorrowing and down trodden, and hears the prayers of those who ask in faith. He knew nothing of the prayers that were daily offered up in his behalf by one who was dearer to him than all else, and thus even at this hour could have been seen the form of a woman kneeling beside her bed pouring out her soul to God that he would bless the man whom she would soon call father to her babe, and soften his heart with the gospel of Christ that they could be one together once more.

The sweet influence touched his heart. He drew a hand across his brow as he uttered, "My God, my wife I—I"—and for a time the man wept bitterly. As calmness came over him he raised from his chair and moved toward the window; the blind was not yet drawn, and looked out into the well lighted street below. Presently the strains of music floated up to him. Below him an old man was playing a violin. The man in the window watched the crippled form and listened to the strains he had remembered in his boyhood days when the story of the Wise Men and the Star had been told him. "Peace on earth, good will to men," rang in his ears; his soul became full of joy while great tears welled up in his eyes. The music ceased, the crippled form turned toward the window where the great light revealed to Brice the cold, pinched figure of the violinist. In an instant the heart of the rich man softened and raising the window he tossed the aged man a double portion for his Christmas cheer. With a thankful wave of the hand the violinist moved on, leaving Brice still at the window, unmindful still, of the cold.

Some irresistable power seemed to take hold of him. He took his great coat from the hook and stepped out into the night. Aimlessly, he strolled along the street, conscious only of the mysterious something tugging at every fiber of his being.

Directly, he was mingling with the crowd that had collected around two young men, one of whom was speaking. Here Brice stopped, more satisfied than he had ever been before. For a time he listened, vainly trying to place the memory of the man in his mind. Something about the youth was familiar,—and ah, the words—yes, there was one word he remembered—baptism—ah, too well he remembered.

The troubled man became oblivious to all that was around him. He had heard enough to be convinced. The consciousness of guilt almost overwhelmed him. His heart yearned for the good, he knew that therein lay his only hope of happiness.

In his joy he forget the speaker for he had indeed saw the light his wife had seen and he needed her now to make him a happy man once more.

Presently the speaker ceased; the crowd dispersed, yet Brice did not pay much attention to that, something seemed to draw him toward the young man. Seeing a stranger somewhat loath to leave, the young minister stepped toward him. For an instant the old temptation came back to Brice as he recognized the man who had destroyed his home, but then that was not the ache that pained him most. It was the conviction of his guilt, it was the sudden consciousness that his wife had been right and that he had missed the happiness that had come to her. The sudden rise of passion subsided as the minister greeted him with a pleasant word. As they clasped hands the Elder read in the silent look the desire of the heart and another soul had been won for Christ.

.....

The scene shifts. The moon shines brightly revealing the form of a man patiently but eagerly trudging along the none too well broken path toward a light glimmering in the distance. The snow is deep impeding his progress, but a new born joy burns in his bosom. He looks up and sees the light closer; he hears again the jingle of sleigh bells; his heart fills with joy as he hears the far away joyous laughter of the young people. He lifts his eyes to the heavens and thanks God that he too, can feel the spirit of Christmas. He remembers the story of the Star of Old and knows that a new star has risen for him.

A middle aged woman meets him at the door and kindly asks him in to the warm room. She leaves him settled by the fire, and he, being weary is content, for a time, to sit gazing into the fire. The sound of a whispered "good-night" and the gentle jarring of the door as it closed arouses him. He hears the departing footsteps in the snow outside; he hears other footsteps enter another room, and then there comes to him the plaintive wail of a new born babe. He listens and then in happy tones comes a stronger voice, "On Christmas morning, too"—a pause follows, and then, "He'll be so happy."

Brice looks at his watch—it is one o'clock; the church bells in the city begin to toll the arrival of Christmas cheer while from an inner room comes the sounds of "Peace on earth, good will to man," as the voices of two singers seem to catch the

spirit of peace that had so filled the bosom of Brice Burton earlier in the evening. He rises from his chair, and then as the sounds die away he starts toward the open door; he hears the old woman gently whisper, "He's come to you."—*Ye Editor.*

ACCEPT THE TRUTH.

"He who seeks the truth and trembles at the dangers he must brave
Is not fit to be a free man, he at best is but a slave.
Speak, no matter what betide thee; let them strike but make them hear;
Be thou like the noble Jesus, scorn the threat that bids thee fear.

"Be thou like the first apostles, never fear thou shalt not fail;
And if a free thought seek expression, speak it boldly, speak it all,
Face thine enemies, accusers, scorn the prison, rack, or rod,
And if thou hast a truth to utter, speak, and leave the rest to God."

The author of the above lines had a keen conception of human character. He well understood man's inherent weaknesses. To lead a life such as the apostles lead, and to be like Christ was, he realized full well was the one thing that few men can even approach. To speak an unpopular truth when all other men are silent, and are hiding behind the fear of adverse criticism, requires a type of manhood that is not met with every day. To defend the truth when all others deride it, is such a severe test of manliness that scarcely one in ten thousand can measure up to the standard. Worse than a slave, is he who has conviction of the truth, and does not possess the moral courage to defend it and let the consequences follow. When Peter of old was asked if he were not a follower of the despised Nazarene, he stoutly denied the truth. Three times he made the same denial, and finally took an oath that he had never known him. When the apostle was with his Master, and when the truth was popular, he could have sworn upon his soul that he would be eternally loyal. But there came a time when he stood alone; when all others were against him; when a defense of the truth would place him in bad repute, and endanger his life. Then it was that he began to quail and give way to his weakness. Good and great as he was he was unable to face the consequences of speaking the truth and leaving the rest to God.

There have been men in every age of the world who could calmly face death in defense of the truth. The cup of poison, the rack, or rod could not deter them from maintaining the stand

they had assumed. They were willing to sacrifice themselves upon the alter of unfriendly criticism, and if necessary to seal their testimony with their blood.

An unpopular cause, though it may be founded on Divine truth, finds few friends: but many there are who rally round false standards and sustain the hand of evil doers with no other motive than to receive the praise and the applause of the unscrupulous and the wicked. It was the poor in the days of Christ who heard Him gladly. The proud Sadduces, though they received many evidences of the truthfulness of the doctrines He taught, rejected them because they were unpopular, and because they did not have the moral stamina to accept truth for truth's sake. The name, Christian, was given in derision and they could not endure the opprobrium that attached to the title. In the days of Constantine the Great, when the religion of Christ was adopted by those in high places, the hatred manifested towards the members of the church of God, was forgotten, and though the ordinances had been changed, the laws transgressed, and the everlasting covenant broken, tens of thousands flocked to the standard, eager to receive the praise of the world. It made little difference to them if the commandments of men were taught for the doctrines of God, if they were only popular.

Mormonism is today ridiculed and evil spoken of, for the same reasons that the doctrines of Christ were despised in the days of the ancient apostles and prophets. Many have acknowledged the truthfulness of the Gospel as taught by the Latter-day Saints, and have declared their faith in the same, but because their teachings are unpopular few have had the courage to face the opposition and speak out according to the dictates of their conscience.—*J. Johnson.*

LOOKING; YET SEE NOT.

Darkness was upon the face of the land. Real, tangible darkness; not the darkness that comes when the day is gone but the darkness that comes when the inner light ceases to burn; the darkness which comes when the Spirit of God is withheld. On the one hand, hypocrisy and craftiness fettered the minds of the people; on the other, physical oppression held them in iron chains. All were buried beneath the accumulated debris of centuries of darkness; all save a faithful few. These waited and watched. The night is darkest before the dawn; the clouds

are blackest before the storm. But a light was dawning. Was it not time for deliverance? Had not the spiritual darkness counted its score? Had not the oppression ground its victims into the dust? Yea, the darkness could scarce have been greater. 'Twas time for the light.

The night was cool and calm. No clouds obscured the heavens. The elements were at rest. Three travelers followed the Star toward the east; their thoughts on Him only, who was the light shinning in the dark place; a King, a Deliverer. The Deliverer had come! But, oh, the thought, this child, this babe to break the chains! Instead of the joy of deliverance came disappointment for their expected King did not lose the bands. No! Christ and His Gospel broke only those chains that bound within. And after all this was the greater victory. At any rate it was the beginning, had they but obeyed Him. He opened the little blind door, the human heart, and let in the light from above. Spiritural power does not come from without, but from within. But because of the simpleness of the way many failed to lift up their eyes and see, and perished while they still expected a King. Deliverance was at their doors but they would not bid him enter.

What a contrast the two conditions present! On the one hand the plainness, the humility of Christ; on the other the pride, the pomp, and the might of the forces of darkness. How simple the way of life; how vain the human heart. The Gospel of Christ came as a lull in the storm; the world was swept with strife, but He a lowly babe came as the Deliverer. So much in opposition to the spirit of the times it was little wonder the masses could not see. But this same unseeingness was proof of His divinity. Had His Gospel been readily accepted the flocking masses would soon have corrupted it. No! the pride and might of this world is not the principle that saves. Christ came with a new doctrine. The world had not known it before. It would kindle within the human breast the fire that should awaken the desire to become perfect; it would soften their hearts; it would make all things beautiful; in short, it was the one way of life.

The Gospel of Christ is the Gospel of Love. Love is the ruling power of the universe; without it there can be no happiness. Just what this love is we cannot say, we only know that the wind blows where it listeth but from whence it comes we knoweth not; so is the spirit of love in our heart. By love we do not mean wholly that fidelity that exists between man and woman when their hearts have been mutually touched by this mysterious

something that steals into their souls unbidden; but we mean the same principle in a much larger and grander sense. We mean that what a man would do for his wife he must do for his brother. This was and is the Gospel of Christ. How different was the law of retaliation! "A tooth for a tooth, an eye for an eye," was the old law; the new took upon itself a different idea, "do good to your enemies," and on this hangs all the law and the prophets. On these two principles: "thou shalt love God, and thy neighbor as thyself" you shall be saved.

'Twas hard for this old world to see the new Gospel of Love. The light was hid under a bushel, they were self sufficient; "We have Moses and the prophets," but had they believed Moses, "ye would believe me for he wrote of me," Oh, how inconsistent the powers of evil: "They strain at a gnat and swallow a camel." The light is knocking at the door but they ignore its appeal because all their cherished rituals would have to be given up if the new wine were put into the old bottles. Why could they not learn from analogy that to be saved they must become like unto a little child? Was not this the pattern before them? The two extremes were in evidence: pride versus humility. Those that became humble had all things given unto them, while the haughty were not worth so much as the harlots "for they will enter into the kingdom before you." How great the lesson that is taught therein. And yet withal it is only the fruits of the law of love, for love is the fulfilling of the law. Again and again the appeal is echoed, again and again does the Master voice His Gospel, "if ye love me," but only those who will have ears heed the call, only those that become as a little child are made recipients.

But love is not all the Gospel of Christ. True, it is the real law, but only the inner; 'tis the spirit, the life. But the spirit without the body is dead; and where is the body? the works, the outward form. Neither is complete without the other, neither one alone can save, they are so mutually dependent that they are comparable like unto the spirit and body of man. The inner light is synonomous with faith, which is the first outward law, if we may call it such; the body is likened unto the works. Faith, of itself is in no sense an outward form, it is always the manifestation of the love of Christ, but when it is coupled with works it becomes the first outward principle of the Gospel. True faith is the fulfilling of the law. That love, or faith is to be understood as being comparable to the spirit is evidenced by a remark of Saint James, "as the body without the spirit is dead, even so faith if it have not works is dead, being alone." With this citation in view we have a thorough understanding of this Gospel of Love.—*F. W. H.*

CLOSE OF VOLUME 6.

With this number, THE MESSENGER closes its 6th volume. We know that you, our readers, will pardon us, in looking over the achievements of the past years, for the spirit of thankfulness and gratification that we feel, in the success that has been attained in its publication, especially in a literary way. From those good things that have been said concerning us, we feel that the efforts put forth in the publication of our paper have meet with some favor among the people, and not only this, but THE MESSENGER has accomplished much good in the spreading of the truths of the Gospel.

We take this opportunity of urging upon our subscribers and the public generally, to renew your subscriptions immediately and especially do we appeal to the Elders, those at home and in the field to use their energetic efforts to increase our subscriptions and put us on a good financial footing.

It is our aim to make THE MESSENGER a suitable and lively exponent of missionary work in this part of the world, and to provide reading matter that will instruct, inspire, and entertain, and at the same time be the work of our own Saints and missionaries.

We cannot close without thanking all who have so willing ly, and ably supported us, either in a literary or financial way, and we assure you, one and all, that it has been highly appreciated. In this connection we again ask you to rally around us with such strong efforts as to insure an increased subscription list, and the continued improvement and success of our paper. THE MESSENGER does not belong to the staff but to you and therefore you should take great pride in it, and if it is not what you would have it, lend your untiring efforts to make it as you would like it to be.

We thank the Lord for the degree of success that has attended us, and we ask your assistance for the future, your real, active assistance, the only kind that is worth anything.

BOUND VOLUMES.

We are very desirous of having just enough and just the right kind of bound volumes and we can only do this by your sending in (NOW) your orders for the same. The volume will begin with the Feb. 1912 issues and the big finale will be this, our Christmas number. We do not think it plausible to get out more than this one edition, and therefore all who desire these volumes have this one opportunity. Prices are the same as in years previous, cloth /4-0 and /5-0, and leather /6-0 and /7-0.

TO A FRIEND.

What though storms and tempests rise,—
There's a reason, though unknown to us,
But He who knoweth best,
Permits it such, that we may learn.

The rose is fairest among the weeds and thorns,
And men's lives are best;
When from out the tempests rising,
Like a sunbeam through the clouds.

What though our cup be full of sorrow,—
In the end 'twill do us good;
The golden grains of character that lie unused,
Will to the surface come.

Sorrows only sweeten present joys,
In fact they make us what we are.
And thus with experienced mind
We learn to feel, "whatever is; is right."

—Anon.

MESSENGER PROSPECTUS FOR 1913.

With the opening of the new year begins a new departure for our Mission paper. Since the beginning of the paper the volume has closed in February, but now the first issue in January will commence the new volume.

We have many reasons to be proud of our little periodical. Undoubtedly, it is an important factor in the promulgation of the Gospel. We believe that if the whole soul of all subscribers be put into the work that we can make it better than ever before. There is an old adage that whatever is worth doing at all is worth doing well. This can be applied to THE MESSENGER. If it is worth maintaining it is worth making good. This makes it necessary that we have the loyal support of all.

To make this more feasible we are offering some inducement. With the first of the year the subscription rate will be reduced to four shillings per year instead of five.

At present, financially THE MESSENGER is very much em-

barrassed. The delinquency in subscription payments amounts to an amazing debt. By way of further inducement we are offering a discount of 20% on all bills paid within the next 60 days. In the near future the bills will be sent out. All subscribers receiving bills are requested to give them their immediate attention.

It is our intention during the next year to revolutionize the condition of our paper. We want to get it on a sound financial basis. We therefore urge our readers to assist us in getting out of debt.

"This low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it."

THE MISSION PRESIDENT'S CHRISTMAS GREETINGS.

Greeting to the Latter-day Saints in the New Zealand Mission: The Christmas-tide is at our doors. It hardly seems possible that another year has gone since sending our last Christmas Greetings. How many events have occurred during this time which have caused sorrow on the one hand, and on the other, joy to mankind. The passing year has, however been an eventful one for our Mission. The Maori College has been built and possibly greater faith has never been seen among this people and manifest with good works. The Law of Tithing has been more strictly observed than ever before, not withstanding quite liberal contributions have also been made for the College. Wonderful manifestations of healing have been reported throughout the Mission, showing how the Lord does remember His people who will observe His laws and keep His commandments.

The humility of the Saints is manifestly noticed in the fact that more than one branch in the Mission observes each Sabbath as a day of fast and claiming wonderful blessings from the Lord because of it. We are indeed thankful for this improvement in the lives of the Saints and for the general prosperity our people are enjoying.

While we have now probably fewer Elders in the Mission than for some years past, it can be said, however, that because of the

unity of feeling and the boundless love for the work that they are keeping well in tact the affairs of the Mission until others come to assist them. We need not mention in detail wherein improvement has been in this line. Suffice it to say, that while our Elders are not able to travel but little in this land without purse or scrip, yet they are living within their limited means and observing carefully the rules of the Mission which entitles them to a rich portion of the Spirit of the Lord. So congratulations go out to both Saints and Elders for the splendid condition of the Mission.

In conclusion I sincerely pray that the New Year may be a prosperous one and that the Saints may be abundantly blessed, both temporally and spiritually, and that in their prosperity they will ever remember Him from whom all blessings flow.

And that the Elders may continue to stand for the Gospel and ever defend the Truth, and that increased joy may be their portion.

I wish one and all a joyful Christmas and a Happy New Year. I am your brother in the Gospel of Christ,

O. D. Romney.

"'Twas a thief said the last kind word to Christ:
Christ took the kindness and forgave the theft."

COMMEMORATIVE of the 107th BIRTHDAY of the PROPHET JOSEPH SMITH.

December the 23rd, 1805, saw the birth of one who afterwards proved himself to be one of the greatest and most divinely endowed of all the prophets inspired of God. The system of religion which, through the administration of celestial beings he established, although hated, despised, and rejected by the world, and he, himself, persecuted by the wicked unto death, has grown, like the mustard seed, into a flourishing and wide spreading tree.

Joseph Smith, like many other prophets, was of lowly birth; he was of a meek and humble disposition, and he governed by love, benevolence, and justice. His whole life was a testimony to his sincerity; his teachings, a proof of their divinity. His courage was sublime, for he rebuked, nay, disfellowshipped, fearless of consequences, his closest friends, his chiefest suppor-

ters, when they strayed from the path of righteousness. During his whole career no crime whatever could be proven against him and at last he died calm as a summer's morning; thus placing the seal of his blood upon his testimony.

Yet he being dead yet speaketh for his words are still going forth to the ends of the earth, and of him it may truly be said:

If he hath been extinguished, yet there shine
Ten thousand beacons from the lamp he bore.

The devastating judgments which the Scriptures teach were to be a sign of the near approach of Christ's second coming are now making the hearts of men to tremble with fear. War is being poured out on many nations, and soon, yea very soon, will be poured out on all nations, as Joseph Smith truly prophesied that it would be; but the Church of Jesus Christ of Latter-day Saints is as a house founded upon a rock, whose foundations will endure forever. It is the harbinger of that sacred time when truth, love, and joy shall reign supreme upon the earth.

—*Chas. Hardy.*

THE CHRISTMAS BABE.

How sweet the chime of the Christmas bells sound! !—yet once many years ago, it was just such a night as this, and as I hurried home, heart broken and sad, I cursed the merry bells which seemed to mock me in my wild despair. I was almost mad; for I was ruined. It was only two years since I was married to a woman of high standing in the financial world. My greed for money increased and my one ambition was to make money with money. I was therefore easily induced to invest my money in some new shares which I was assured would realize double their money in a few months. Alas! too late I found out I had been defrauded, and had lost everything.

In my selfish greed for money, I had failed to notice that Annie's face was growing whiter and thinner and wore a worried look. Once she had told me that our baby was ill, but I laughed at her; as the tears welled up in her eyes I felt I was brutal and callous, but greed shut remorse from my heart.

I reached home shortly after receiving the news of my down fall, and found our babe was dying. The doctors said that it was only a matter of hours. I broke the news of our ruin to

Annie, but instead of scorning me as I had expected, she held my hand as we watched the life of our only child pass into the unknown world.

Now I saw how she had mentally suffered, and continued to suffer, and found no pleasure in anything; but now I could do nothing, and my thoughts were absorbed in trying to make amends for my folly. I went out each day to try and borrow money but found all my efforts useless. One hundred pounds would have saved me, but to my sorrow I found that each old time friend, was willing to give me advice, and sympathy, but had not even a shilling to lend.

Can you wonder that as I wended my way home on Christmas Eve, after a fruitless search for money, I cursed the bells which rang out for joy and proclaimed that a babe was King.

On reaching the porch I was surprised, to say the least, to find a hamper standing by the door. I rushed into the house and called, "Annie! Annie! some kind friend has left us a Christmas Gift and charity is not yet dead." As we opened the basket, I realed and the room seemed to whirl round me, for in the midst of a bundle of clothes lay a cherub-faced baby girl. A ticket was clasped in her hand, which contained the words, "Take care of a motherless child and God will a blessing send." When Annie noticed my attitude she said, "This babe is sent for the one we lost, and Providence will provide." As it seemed to please her, I said nothing but was loath to see how we could provide for three when in two or three days we should be begging in the streets for bread. As Annie tended the child I noticed that the roses were returning to her cheeks and that her eyes were looking brighter. When she undressed the little one for bed, she gave a little cry and when I hurried to see the cause I beheld a bundle of bank notes laid on its tiny breast, and a note saying, "As you with this little one deal, may God in his justice deal with you."

That happened many years ago, and now when I hear the sweet song of the Christmas bells, and my Xmas babe runs to give me a Yule-tide kiss I have nothing but blessings in my heart for those sweet chimes which proclaim that a babe is King.—*Contributed.*

"Men cannot make, but may ennoble fate
By nobly bearing it. So let us trust
Not ourselves, but God."

A WANDERER'S THOUGHTS.

There is something that suggests joy even in the word—Christmas. There is nothing that exercises a more delightful spell over the imagination than the lingering memories of past Yuletides. To my mind comes the pictures that my fancy used to paint in the May morning of life, when, because of lack of experience and worldly knowledge, I knew this old world only through books and the teachings of my dear mother, and I firmly believed it to be all that they had painted it. These memories bring back the day when we were all apt to think the world more homebred, social, and joyous than at present; because these recollections daily grow more faint, being finaly worn entirely away by time and modern fashion.

Christmas, of all the old festivals, awakens in our hearts the strongest and dearest associations. There is a solemn sacredness that seems to blend with all our conviviality, and lifts our souls to a state of hallowed and elevated joy. At Church the services are so tender and inspiring; dealing as they do with the origin of all Christianity, and breathing the spirit of "peace on earth, good will to men."

To me the most beautiful arrangement of all is the gathering together of families, and again drawing closer those kindred bands, which the care and sorrows and continual strife of the world is constantly cutting loose. Call back the children of the family who have taken life's cares upon themselves, and have wandered into the world; assemble once more around the parental hearth, there to grow young again amid the endearing mementos of childhood days.

We, as a race, through the prevalence of rural habits, within every class of society, have always been very fond of these festivals and holidays, which so agreeably interrupt the stillness of our every day lives. We have at all times been very particular in our observation of the religious and social rights of Christmas. It is interesting and inspiring to read even the dry details of those burlesque pageants, and quaint humors; the complete abandonment to good fellowship and joy, with which we have always celebrated. Every heart seems to unlock itself and every door is thrown open, the mighty and the lowly, the rich and the poor, are brought together and blended in one generous flow of joy and kindness. The great old castles and manor-houses resounded with the sound of harp and carol, and the poorest cottage welcomed the festive season with gay decorations; both inviting the stranger to enter therein and join the contented party, beguiling the happy hours with legendary jokes and much-told christmas tales.

Our modern refinement has now played havoc with these

hearty old customs. Society has been worn down into a more polished and smoother, but less characteristic surface. The world has become much more worldly. There is now more of dissipation and less of real enjoyment. Our pleasures have expanded into a broader, but shallower stream, and has forsaken the quiet channels where it formerly flowed so serenely. Society has acquired a more elegant tone, at the sacrifice of home-bred feelings, and its honest fireside delights. All these grand old traditions have passed with the coming of this modern life.

But Christmas, shorn as it is of its ancient and festive honors, is still a period of delightful excitement. The home feeling is completely aroused and holds complete sway in nearly every bosom. The preparation on every side to greet dear ones, the presents of good cheer passing and repassing, tokens of regard and quickeners of spirit, all have a very pleasing effect of producing fond associations and kindling sincere sympathies. The noise of the watchers, coming in the dead of the night, brings hushed delight to our hearts. Our imagination, when wrought upon by these physical influences, turns everything into melody and beauty. Even the crowing of the cock in the night,

"telling the night watches to his feathery dames,"

was thought by the common beople to announce to the world the approach of this sacred festival.

What bosom can remain insensible amid all this happiness and bustle? 'Tis indeed the season of regeneration, the season of kindling not merely the fires of hospitality, but also the flame of charity within every human heart.

Although I am a stranger and sojourner in this beautiful land, and for me no social hearth may blaze, no warm hand of kinship welcome me at the threshold, yet I feel the great influence of the season beaming in my soul, from the happy faces that I see all around me. Happiness is truly reflective; every bright and glowing countenance is a mirror transmitting to others the rays from within. No one can sit down repining in loneliness when all around is joyous and happy. Let us all then strive for the genial and social sympathies which alone constitute the charm of a Merry Christmas and a Happy and Prosperous New Year.

Elder H. H. Robinson,— *Auckland, N. Z.*

APPLES OF GOLD.

There is a pretty Indian legend of a good spirit who wishing to benefit a young princess, led her into a golden cornfield and said: "See these beautiful ears of corn my daughter; if thou wilt pluck them diligently; they will turn to precious jewels; the richer the ear of corn the brighter the gem. But thou mayest only pass thru this cornfield, and canst not return the same way."

The maiden gladly accepted the offer. As she went on many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones further on. But presently the stems grew thinner, the ears poorer with scarcely an ear on them. Further on they were blighted and she did not think them worth picking. Sorrowfully she stood at the end of the field for she could not go back, regretting the loss of the ears she had overlooked and lost.

To each of us are golden opportunities offered; and we cannot return to the days of childhood after we have once passed thru the journey of life.—*Selected.*

IN JOCUND VEIN.

"That man just going out has a very interesting history," said Gibbs.

"Indeed," said Jenkins, looking backward; "would you mind telling me what it is?"

"Macaulay's 'History of England,'" replied Gibbs, as he departed hastily. "He's just bought it."

An old Irish soldier, who prided himself upon his bravery, said he had fought in the battle of Bull Run. When asked if he had retreated and made good his escape, as others did on that famous occasion, he replied; "Those who didn't run are there yit."

A Chicago man, visiting Cincinnati was being shown around by a citizen, who said, "Now, let's go and see the Widow's Home." The Chicago man put his finger to the side of his nose, and winked, saying, "I won't; I saw a widow home once, and she sued me for a breach of promise, and proved it on me. No, sir, send the widows home in a hack."

He [watching a number of women saying "good-by" at the wearisome end of a tea]: "Women are usually dilitory in bring their functions to a close, are they not?"

She. "Yes. But never in bringing their clothes to a function."

"Why do you sing?" "To keep the wolves from the door." "Do you sing to the wolves?"

"Where do you think I got this collar?" "Where?" "Around my neck."

"A troubled but trusting subscriber recently wrote to the editor of the Huron, Kansas Herald: "What ails my hens? Every morning I find one or more of them keeled over, to rise no more."

The reply was: "The fowls are dead. It is an old complaint, and nothing can be done except to bury them."

Little Mary was discovered one day by her mother vigorously applying the oil can to the kitten's mouth. On being reproved she replied: "Why, mama, kitty squeaks so awfully when I pull her tail."

The Fits.

"But," observed the fool man who had permitted his wife to take him along on her search for a fall bonnet, "the hat doesn't seem to fit. Now, I think a woman's hat should conform to her head the same as a man's."

"Oh," tittered the merry milliner, "there are no fits connected with fall hats. They generally develop in the men when the bill comes home."

The rich bachelor sighed and looked fixedly at the beautiful girl. "Things with me," he said, "are at sixes and sevens. I feel the great need of a woman in my home—one who would straighten out my tangled affairs and make life worth living once again." Her soft glance spoke her excitement and expectation. "Yes?" she queried gently. "Do you know," he continued, "of any good, able-bodied woman whom I could get to clean the house?"

Clerk to Office Boy [after senior partner has told poor joke]: "Why don't you laugh, too?"

Office Boy: "I don't need to; I'm leaving on Saturday."

Their Feeling.

"Well, old sport, how do you feel? I've just eaten a bowl of ox-tail soup and feel bully."

"I've just eaten a plate of hash and feel like everything."

He [at the musicale] — That singer seems to be echoing our feelings.

She—How so?

He—She's singing "No One Knows How Sad I Feel."

Fully Explained.

Passenger—Why are we so late?

Conductor—Well, sir, the train in front was behind, and this train was behind, before, besides."

"Exclamatory" Was Right.

Mrs. Mason's colored washerwoman, Martha, was complaining of her husband's health.

"Why, is he sick, Martha?" asked Mrs. Mason.

"He's ve'y po'ly, ma'am, po'ly," answered the woman. "He's got the exclamatory rheumatism."

"You mean inflammatory, Martha," said the patron. "Exclamatory means to cry out."

"Yes, ma'am," replied Martha with conviction; "dat's what it is. He hollers all the time."

Where He Drew The Line.

An English earl, lately deceased who had no family, was notorious for his hatred of children, and on one occasion he engaged as lodge keeper an army pensioner named McMicken. Some few months later McMicken's wife presented him with a son and heir. On learning of the occurrence his lordship rode down to the lodge in a terrible rage.

"I hear," said he to Mr. McMicken, "that your wife has a son."

"Yes, my lord," said the man proudly.

"Well, now, look here, McMicken; when I put you here, it was to open and shut a gate not to propagate."

Her Special Advantages.

James Fullerton Muirhead in his book, "The Land of Contrasts," tells of an American girl who was patronizingly praised by an Englishman for the purity of her English and who replied: "Well, I had special advantages, inasmuch as an English missionary was stationed near our tribe."

CONSTANT CHRISTMAS.

The sky can still remember
  The earliest Christmas morn,
When in the cold December
  The Savior, Christ was born.

And still in darkness clouded,
  And still in noonday light,
It feels its far depths crowded
  With angels fair and bright.

No star unfolds its glory,
  No trumpet wind is blown,
But tells the Christmas story
  In glory of its own.

No eager strife of mortals
  In busy field or town
But sees the opened portals
Through which the Christ comes down.

O never-failing splendor!
  O never-silent song!
Still keep the green earth tender,
  Still keep the grey earth strong.

Still keep the brave earth dreaming
  Of deeds that shall be done,
While children's lives come streaming
  Like sunbeams from the sun.

O angels, sweet and splendid,
  Throng in our hearts and sing
The wonders which attended
  The coming of the King.

Till we, too, boldly pressing
  Where once the shepherds trod,
Climb Bethlehem's Hill of Blessing,
  And find the Son of God.

Phillips Brooks.

The Messenger is the official organ of The New Zealand Mission of The Church of Jesus Christ of Latter-day Saints and needs the support of all those in any way connected with the Mission. Its success can only be assured by the hearty support of all. Now is the time to put your shoulder to the wheel and give us a roll.

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